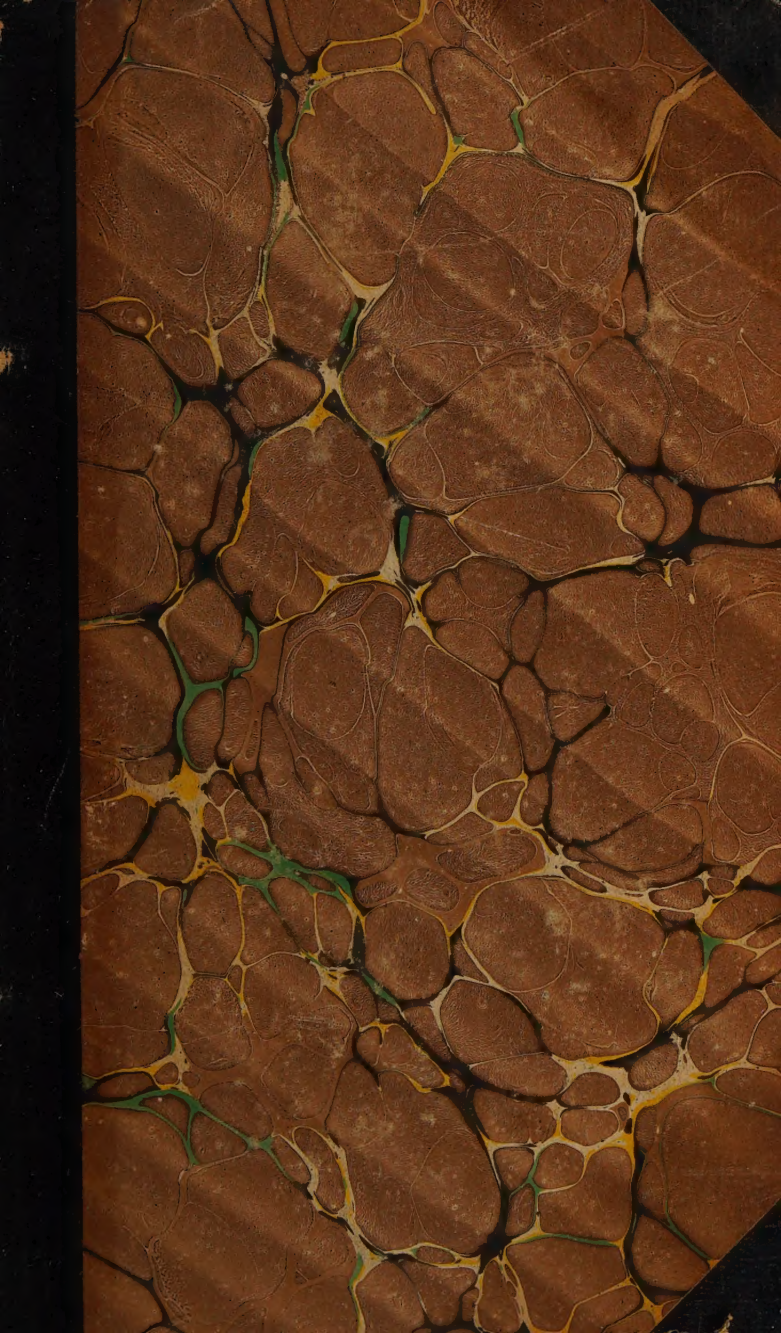
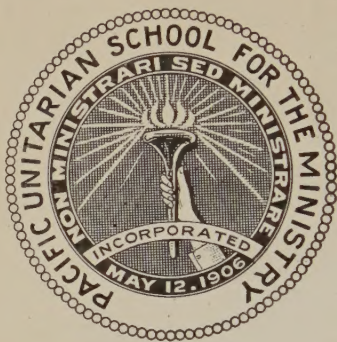






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GIFT OF HIS SON, RUSSELL NEVINS BELLOWS

THE
CHRISTIAN PIONEER:

INTENDED TO UPHOLD

THE GREAT DOCTRINES

OF

THE REFORMATION;

THE SUFFICIENCY OF SCRIPTURE,

THE RIGHT OF INDIVIDUAL JUDGMENT,

AND OF FEARLESS FREE INQUIRY.

“Every plant which my heavenly Father hath not planted, shall be rooted up.”—*Jesus*.

“The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.”—*Paul*.

VOL. V.

SEPTEMBER, 1830—AUGUST, 1831.

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THE
CHRISTIAN PIONEER.

No. 49.

SEPTEMBER, 1830.

Vol. V.

Dr. Channing's Election Sermon.

[WE cannot more appropriately commence the fifth volume of a work devoted to human-improvement and the advancement of mental freedom, than by the insertion of the following admirable sermon by Dr. Channing. It is a discourse worthy alike of its author and of the pure and benevolent faith he advocates. Happy the country in which the "words of truth and soberness" are thus addressed by the faithful minister of Jesus to those invested by their fellow-citizens with influence and power—happy the country in which those words are received by its great men not only without repugnance, but even with approbation.—*Edit.*]

A Sermon preached at the Annual Election, May 26, 1830, before His Excellency Levi Lincoln, Governor, His Honour Thomas L. Winthrop, Lieut.-Governor, the Honourable Council, and the Legislature of Massachusetts.—By William E. Channing.

COMMONWEALTH OF MASSACHUSETTS.

IN HOUSE OF REPRESENTATIVES, MAY 26, 1830.

Ordered, That Messrs. Russell and Blake of Boston, and Goldsbury of North Bridgewater, be a Committee to present the thanks of this House to the Rev. William E. Channing, for his eloquent, learned, and appropriate Discourse this day delivered before the several branches of the government, and to request a copy thereof for the press.

Attest,—P. W. WARREN, *Clerk.*

JOHN viii. 31, 32, 36: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed."

The Scriptures continually borrow from nature and social life, illustrations and emblems of spiritual truth. The character, religion, and blessings of Jesus Christ, are

often placed before us by sensible images. His influences on the mind, are shadowed forth by the light of the sun, by the vital union of the head with the members, by the shepherd bringing back the wandering flock, by the vine which nourishes and fructifies the branches, by the foundation sustaining the edifice, by bread and wine invigorating the animal frame. In our text, we have a figurative illustration of his influence or religion, peculiarly intelligible and dear to this community. He speaks of himself as giving Freedom—that great good of individuals and states; and by this similitude he undoubtedly intended to place before men, in a strong and attractive light, that spiritual and inward liberty which his truth confers on its obedient disciples. Inward, Spiritual Liberty—this is the great gift of Jesus Christ. This will be the chief topic of the present discourse. I wish to show, that this is the Supreme good of men, and that civil and political liberty has but little worth, but as it springs from and invigorates this.

From what I have now said, the general tone of this discourse may be easily anticipated. I shall maintain, that the highest interest of communities, as well as individuals, is a spiritual interest; that outward and earthly goods are of little worth but as bearing on the mind, and tending to its liberation, strength, and glory. And I am fully aware that in taking this course, I lay myself open to objection. I shall be told, that I show my ignorance of human nature, in attempting to interest men by such refined views of society; that I am too speculative; that spiritual liberty is too unsubstantial and visionary, to be proposed to statesmen as an end in legislation; that the dreams of the closet should not be obtruded on practical men; that gross and tangible realities can alone move the multitude; and, that to talk to politicians of the spiritual interests of society as of supreme importance, is as idle as to try to stay with a breath the force of the whirlwind.

I anticipate such objections. But they do not move me. I firmly believe, that the only truth which is to do men lasting good, is that which relates to the soul, which carries them into its depths, which reveals to them its powers and the purposes of its creation. The progress of society is retarded by nothing more, than by the low views which its leaders are accustomed to take of human nature. Man has a mind as well as a body, and this he ought to know; and till he knows it, feels it, and is deeply pene-

trated by it, he knows nothing aright. His body should, in a sense, vanish away before his mind; or, in the language of Christ, he should hate his animal life in comparison with the intellectual and moral life, which is to endure for ever. This doctrine, however, is pronounced too refined. Useful and practical truth, according to its most improved expositors, consists in knowing that we have an animal nature, and in making this our chief care; in knowing that we have mouths to be filled, and limbs to be clothed; that we live on the earth, which it is our business to till; that we have a power of accumulating wealth, and that this power is the measure of the greatness of the community. For such doctrines I have no respect. I know no wisdom, but that which reveals man to himself, and which teaches him to regard all social institutions, and his whole life, as the means of unfolding and exalting the spirit within him. All policy which does not recognise this truth, seems to me shallow. The statesman who does not look at the bearing of his measures on the mind of a nation, is unfit to touch one of men's great interests. Unhappily, statesmen have seldom understood the sacredness of human nature and human society. Hence, policy has become almost a contaminated word. Hence, government has so often been the scourge of mankind.

I mean not to disparage political science. The best constitution and the best administration of a state, are subjects worthy of the profoundest thought. But there are deeper foundations of public prosperity than these. The statesman, who would substitute these for that virtue which they ought to subserve and exalt, will only add his name to the long catalogue which history preserves of baffled politicians. It is idle to hope, by our short-sighted contrivances, to ensure to a people a happiness which their own character has not earned. The everlasting laws of God's moral government we cannot repeal, and parchment constitutions, however wise, will prove no shelter from the retributions which fall on a degraded community.

With these convictions, I feel, that no teaching is so practical as that which impresses on a people the importance of their spiritual interests. With these convictions, I feel, that I cannot better meet the demands of this occasion, than by leading you to prize, above all other rights and liberties, that inward freedom which Christ came to confer. To this topic I now solicit your attention.

And first, I may be asked what I mean by Inward, Spiritual Freedom? The common and true answer is, that it is freedom from sin. I apprehend, however, that to many, if not to most, these words are too vague to convey a full and deep sense of the greatness of the blessing. Let me, then, offer a brief explanation; and the most important remark in illustrating this freedom, is, that it is not a negative state, not the mere absence of sin; for such a freedom may be ascribed to inferior animals, or to children before becoming moral agents. Spiritual freedom is the attribute of a mind, in which reason and conscience have begun to act, and which is free through its own energy, through fidelity to the truth, through resistance of temptation. I cannot, therefore, better give my views of spiritual freedom than by saying, that it is moral energy or force of holy purpose, put forth against the senses, against the passions, against the world, and thus liberating the intellect, conscience, and will, so that they may act with strength, and unfold themselves for ever. The essence of spiritual freedom is power. A man liberated from sensual lusts by a palsy, would not, therefore, be inwardly free. He only is free, who, through self-conflict and moral resolution, sustained by trust in God, subdues the passions which have debased him, and, escaping the thralldom of low objects, binds himself to pure and lofty ones. That mind alone is free, which, looking to God as the inspirer and rewarder of virtue, adopts his law, written on the heart and in his word, as its supreme rule, and which, in obedience to this, governs itself, reveres itself, exerts faithfully its best powers, and unfolds itself by well-doing, in whatever sphere God's providence assigns.

It has pleased the All-wise Disposer to encompass us from our birth by difficulty and allurements, to place us in a world where wrong doing is often gainful, and duty rough and perilous, where many voices oppose the dictates of the inward monitor, where the body presses as a weight on the mind, and matter, by its perpetual agency on the senses, becomes a barrier between us and the spiritual world. We are in the midst of influences, which menace the intellect and heart, and to be free is to withstand and conquer these.

I call that mind free which masters the senses, which protects itself against animal appetites, which contemns pleasure and pain in comparison with its own energy,

which penetrates beneath the body and recognises its own reality and greatness, which passes life, not in asking what it shall eat or drink, but in hungering, thirsting, and seeking after righteousness.

I call that mind free, which escapes the bondage of matter, which, instead of stopping at the material universe and making it a prison-wall, passes beyond it to its Author, and finds, in the radiant signatures which it every where bears of the Infinite Spirit, helps to its own spiritual enlargement.

I call that mind free, which jealously guards its intellectual rights and powers, which calls no man master, which does not content itself with a passive or hereditary faith, which opens itself to light whencesoever it may come, which receives new truth as an angel from heaven, which, whilst consulting others, inquires still more of the oracle within itself, and uses instruction from abroad, not to supersede, but to quicken and exalt, its own energies.

I call that mind free, which sets no bounds to its love, which is not imprisoned in itself or in a sect, which recognises in all human beings the image of God and the rights of his children, which delights in virtue and sympathises with suffering wherever they are seen, which conquers pride, anger, and sloth, and offers itself up a willing victim to the cause of mankind.

I call that mind free, which is not passively framed by outward circumstances, which is not swept away by the torrent of events, which is not the creature of accidental impulse, but which bends events to its own improvement, and acts from an inward spring, from immutable principles which it has deliberately espoused.

I call that mind free, which protects itself against the usurpations of society, which does not cower to human opinion, which feels itself accountable to a higher tribunal than man's, which respects a higher law than fashion, which respects itself too much to be the slave or tool of the many or the few.

I call that mind free, which, through confidence in God and in the power of virtue, has cast off all fear but that of wrong doing, which no menace or peril can enthrall, which is calm in the midst of tumults, and possesses itself, though all else be lost.

I call that mind free, which resists the bondage of habit, which does not mechanically repeat itself and copy

the past, which does not live on its old virtues, which does not enslave itself to precise rules, but which forgets what is behind, listens for new and higher monitions of conscience, and rejoices to pour itself forth in fresh and higher exertions.

I call that mind free, which is jealous of its own freedom, which guards itself from being merged in others, which guards its empire over itself as nobler than the empire of the world.

In fine, I call that mind free, which, conscious of its affinity with God, and confiding in his promises by Jesus Christ, devotes itself faithfully to the unfolding of all its powers; which passes the bounds of time and death, which hopes to advance for ever, and which finds inexhaustible power, both for action and suffering, in the prospect of immortality.

Such is the spiritual freedom which Christ came to give. It consists in moral force, in self-control, in the enlargement of thought and affection, and in the unrestrained action of our best powers. This is the great good of Christianity, nor can we conceive a greater within the gift of God. I know that to many, this will seem too refined a good to be proposed as the great end of society and government. But our scepticism cannot change the nature of things. I know how little this freedom is understood or enjoyed, how enslaved men are to sense, and passion, and the world; and I know, too, that through this slavery they are wretched, and that while it lasts no social institution can give them happiness.

I now proceed, as I proposed, to show, that civil or political liberty is of little worth, but as it springs from, expresses, and invigorates this spiritual freedom. I account civil liberty as the chief good of states, because it accords with and ministers to energy and elevation of mind. Nor is this a truth so remote or obscure as to need laborious proof or illustration. For consider what civil liberty means. It consists in the removal of all restraint, but such as the public weal demands; and what is the end and benefit of removing restraint? It is that men may put forth their powers, and act from themselves. Vigorous and invigorating action is the chief fruit of all outward freedom. Why break the chains from the captive, but that he may bring into play his liberated limbs? Why open his prison, but that he may go forth, and open

his eyes on a wide prospect, and exert and enjoy his various energies? Liberty, which does not minister to action and the growth of power, is only a name, is no better than slavery.

The chief benefit of free institutions, is clear and unutterably precious. Their chief benefit is, that they aid freedom of mind, that they give scope to man's faculties, that they throw him on his own resources, and summon him to work out his own happiness. It is, that, by removing restraint from intellect, they favour force, originality, and enlargement of thought. It is, that, by removing restraint from worship, they favour the ascent of the soul to God. It is, that, by removing restraint from industry, they stir up invention and enterprise to explore and subdue the material world, and thus rescue the race from those sore physical wants and pains, which narrow and blight the mind. It is, that they cherish noble sentiments, frankness, courage, and self-respect.

Free institutions contribute in no small degree to freedom and force of mind, by teaching the essential equality of men, and their right and duty to govern themselves; and I cannot but consider the superiority of an elective government, as consisting very much in the testimony which it bears to these ennobling truths. It has often been said, that a good code of laws, and not the form of government, is what determines a people's happiness. But good laws if not springing from the community, if imposed by a master, would lose much of their value. The best code is that which has its origin in the will of the people who obey it, which, whilst it speaks with authority, still recognises self-government as the primary right and duty of a rational being, and which thus cherishes in the individual, be his condition what it may, a just self-respect.

We may learn, that the chief good and the most precious fruit of civil liberty is spiritual freedom and power, by considering what is the chief evil of tyranny. I know that tyranny does evil by invading men's outward interests, by making property and life insecure, by robbing the labourer to pamper the noble and king. But its worst influence is *within*. Its chief curse is, that it breaks and tames the spirit, sinks man in his own eyes, takes away vigour of thought and action, substitutes for conscience an outward rule, makes him abject, cowardly, a parasite and cringing slave. This is the curse of tyranny. It

Wars with the soul, and thus it wars with God. We read in theologians and poets, of angels fighting against the Creator, of battles in heaven. But God's throne in heaven is unassailable. The only war against God is against his image—against the divine principle in the soul, and this is waged by tyranny in all its forms. We here see the chief curse of tyranny; and this should teach us that civil freedom is a blessing, chiefly as it reverences the human soul, and ministers to its growth and power.

Without this inward, spiritual freedom, outward liberty is of little worth. What boots it, that I am crushed by no foreign yoke, if, through ignorance and vice, through selfishness and fear, I want the command of my own mind? The worst tyrants are those which establish themselves in our own breasts. The man who wants force of principle and purpose, is a slave, however free the air he breathes. The mind, after all, is our only possession, or, in other words, we possess all things through its energy and enlargement, and civil institutions are to be estimated by the free and pure minds to which they give birth.

It will be seen from these remarks, that I consider the freedom or moral strength of the individual mind, as the supreme good, and the highest end of government. I am aware that other views are often taken. It is said that government is intended for the public, for the community, not for the individual. The idea of a national interest prevails in the minds of statesmen, and to this it is thought that the individual may be sacrificed. But I would maintain, that the individual is not made for the state, so much as the state for the individual. A man is not created for political relations as his highest end, but for indefinite spiritual progress, and is placed in political relations as the means of his progress. The human soul is greater, more sacred than the state, and must never be sacrificed to it. The human soul is to outlive all earthly institutions. The distinction of nations is to pass away. Thrones, which have stood for ages, are to meet the doom pronounced upon all man's works. But the individual mind survives, and the obscurest subject, if true to God, will rise to a power never wielded by earthly potentates.

A human being is a member of the community, not as a limb is a member of the body, or as a wheel is a part of a machine, intended only to contribute to some general, joint result. He was created, not to be merged in the

whole, as a drop in the ocean, or as a particle of sand on the sea-shore, and to aid only in composing a mass. He is an ultimate being, made for his own perfection as his highest end—made to maintain an individual existence, and to serve others only as far as consists with his own virtue and progress. Hitherto governments have tended greatly to obscure this importance of the individual, to depress him in his own eyes, to give him the idea of an outward interest more important than the invisible soul, and of an outward authority more sacred than the voice of God in his own secret conscience. Rulers have called the private man the property of the state, meaning generally by the state, themselves, and thus the many have been immolated to the few, and have even believed that this was their highest destination. These views cannot be too earnestly withstood. Nothing seems to me so needful as to give to the mind the consciousness, which governments have done so much to suppress, of its own separate worth. Let the individual feel, that, through his Immortality, he may concentrate in his own being a greater good than that of nations. Let him feel that he is placed in the community, not to part with his individuality, or to become a tool, but that he should find a sphere for his various powers, and a preparation for immortal glory. To me, the progress of society consists in nothing more than in bringing out the individual, in giving him a consciousness of his own being, and in quickening him to strengthen and elevate his own mind.

In thus maintaining that the individual is the end of social institutions, I may be thought to discourage public efforts and the sacrifice of private interests to the state. Far from it. No man, I affirm, will serve his fellow beings so effectually, so fervently as he, who is not their slave, as he who, casting off every other yoke, subjects himself to the law of duty in his own mind. For this law enjoins a disinterested and generous spirit, as man's glory and likeness to his Maker. Individuality or moral self-subsistence is the surest foundation of an all-comprehending love. No man so multiplies his bonds with the community, as he who watches most jealously over his own perfection. There is a beautiful harmony between the good of the state, and the moral freedom and dignity of the individual. Were it not so, were these interests in any case discordant—were an individual ever called to serve his

country by acts debasing his own mind, he ought not to waver a moment as to the good which he should prefer. Property, life, he should joyfully surrender to the state. But his soul he must never stain or enslave. From poverty, pain, the rack, the gibbet, he should not recoil; but for no good of others ought he to part with self-control; or violate the inward law. We speak of the patriot as sacrificing himself to the public weal. Do we mean, that he sacrifices what is most properly himself, the principle of piety and virtue? Do we not feel, that, however great may be the good, which, through his sufferings, accrues to the state, a greater and purer glory redounds to himself, and that the most precious fruit of his disinterested services, is the strength of resolution and philanthropy which is accumulated in his own soul?

I have thus endeavoured to illustrate and support the doctrine, that spiritual freedom, or force and elevation of soul, is the great good to which civil freedom is subordinate, and which all social institutions should propose as their supreme end.

(To be Continued.)

On Prayer.—No. 1.

What is prayer? It is of all human actions the most solemn and important, for it is the connection between man and God, the appointed medium by which a sentient creature may approach the presence of his Creator. Under its influence, the mind is imbued with spiritual musings, and filled with rapturous anticipations of a joyful heirship in heaven. When wrapt in devotion, the soul is conscious of immortality—feels that she is now a pilgrim and a sojourner, and yearns for her abiding home. Disdaining this mortal coil, she wings her way to ethereal regions, and claims to be a denizen of purer climes; she pants to be disembodied from this weak tenement, and seeks for the realities of her vivid imaginings. Communing with her God, she would fain approach the more immediate glory of his presence, and bathe in the purity with which he is surrounded.

“ Then the soul,
Too joyous to be bound to earth, upsoars
And wings its glorious passage to an orb
Beyond philosophy’s proud ken—the throne
Where the Divinity sits clad in light,

And gives his spirit welcome! he forgets
 That he is wrapt in mortal clay—becomes
 A presence all ethereal, lifts his eye
 Undazzled towards the smiles of heavenly love,
 And takes his seat with angels.”*

What is prayer? It is a reverent prostration of the soul, before the Author and Giver of life, an offering of gratitude and thankfulness for his innumerable blessings, and an awakened and deep conviction of sin, before him who is too pure to behold iniquity; it is the sincere dedication of a broken and a contrite heart, filled with a solemn and powerful abhorrence of guilt, accompanied by genuine remorse for past transgressions, with an humble seeking for heavenly aid, to become well pleasing in the eyes of God. It is with lowly fear to draw near, and enter the presence of that Being who would not that any should perish; to crave the protection of his all-powerful arm, in a successful striving against and triumphant resistance of temptation; to supplicate that his grace may overshadow and ripen the young repentance of the heart, into the goodly fruit of permanent reformation.

What is prayer? It is seeking God, and blessed be his name, it is the appointed means by which he may be found; by which the Christian can approach his heavenly Father—can obtain consolation in privations and sufferings—can gather strength and support amidst the storms and trials of life; and by means of which, he can cast his cares and sorrows on one who careth for him, and refresh his soul with that enduring peace which the world has not to bestow. Here is the source of his devout aspirings to walk with God, to become his by the spirit of adoption, and to be assimilated and fashioned to his image. Thus viewing, with the eye of faith, the world to come, and enjoying a foretaste thereof in his daily communings, he learns to prepare himself for his great change, by earnest endeavours to become a living sacrifice, and by purifying and adorning his heart to render it a temple filled with the grace of the Supreme.

What is prayer? It is peace to the troubled spirit—balm to the broken-hearted—the never-failing support of the world's victims. It claims no fellowship with things of earth, for, emanating from the human heart, it soars to the throne of the Eternal, and its business is with eternal

things. It is an individual action, a personal duty, a spiritual connection between earth and heaven, a mental volition which no human power can coerce—ethereal, immaterial, it is not to be fettered or controlled by man's daring presumption. Possessing nothing in common with temporal and decaying things, it allies itself with immortality; to the earth, and the earth's might, it owes no allegiance; it bows not submissive to the behests of authority; it obeys not the requirements and assumptions of power; it spurns its dictations equally with its anathemas; is regardless of its multifarious influences; its commendations or its frowns. It soars in faith, from the things which are seen and temporal, to those which are not seen and eternal. ZACCHEUS.

*Extracts from a Posthumous Volume of Sermons by the late Rev. James Scott.**

[MR. SCOTT is stated to have "bestowed much care on his compositions for the pulpit; so that they might be plain, methodical, intelligible, pertinent, scriptural, and impressive." To assist the readers of the Christian Pioneer in judging, whether "he accomplished his purpose;" to show that, "as became a wise and faithful teacher, he availed himself of seasons, and of circumstances, and of special occasions, for the selection of fit topics of address, nor overlooked the wants and the improvement of his various hearers," I shall make a few extracts from a volume of his sermons, which is now, happily, before the world. N.]

The perpetual fluctuation and rapid succession of human beings.

"According to the usual computation, 5,810 years have elapsed since the creation of the world.† From the formation of Adam, to the flood in the days of Noah, when the life of man was protracted to a very extended period, we read only of ten generations existing during two thousand years.‡ From the deluge, when the term

* Sermons and Occasional Services, &c.

† "Written at the close of 1810."

‡ "The usual computation allows 2,000 years from the creation to the deluge; and 2,000 from that period to the birth of Christ. Strauchius considers A. M. 1656 as the year of the deluge. It includes, however calculated, ten generations."

of life was shortened, to the present time, reckoning only three generations for each century, the number will be 114; and including the former, it will appear that since the creation, the earth has buried at least 124 successive generations of its inhabitants.

“No dignity of office, no eminence of character, can arrest the progress of time and death. Neither the wealth of Cræsus, the power of Alexander, the wisdom of Solomon, nor the piety of David, could exempt them from the common lot of humanity, or prolong their years beyond their appointed term. During the few years which have elapsed since the commencement of the present century, how many great statesmen, how many illustrious warriors, how many eminently pious and useful individuals, have ceased to exist, with respect to our world. And what multitudes have been removed from the earth by the usual progress of death, by the devastations of war, and other calamities.” p. 84, 85.

The uses of human mortality. “The rapid succession of the different generations of men who dwell upon the earth, affords an opportunity for a much greater number of rational beings to partake of its enjoyments, and become candidates for heaven, than if the same individuals were permitted to continue for centuries; and thus the sum of happiness in the creation is greatly enlarged. Thus a succession of persons is continually rising up to profit by the knowledge and experience, and improve upon the discoveries of their ancestors. Thus the arts and sciences are continually extending; and religious truths become more purified from error, better understood, and more beneficial in their influence.” p. 88, 89.

Salutary meditation upon the former generations of men. “History introduces us to a very extensive acquaintance with our predecessors, and of others we have particular memoirs. Some, though dead, yet speak to us by their instructive writings; and we can still trace the former existence, and read the excellent characters and useful lives of others in their works which follow them; in the monuments, the effects and consequences of their piety, which still remain; in the venerable structures which they erected for the worship of the Deity; in the schools and other charitable institutions which they founded and endowed; and above all, in the useful lives of their descendants, whom they formed by their instructions and

examples to eminent piety and usefulness. If we do not profit by this acquaintance with those who have gone before us, and by the various sources of information we have concerning them, it is our own fault." p. 91.

The nature of true religion. "Let it be considered, that genuine religion is not the devotion of a moment, the impression of an hour, or the resolution of a day; that it is not a transient and fluctuating principle, but steady, abiding, and persevering. And though the affections will sometimes vary in strength and fervour, and ebb and flow with life's unquiet sea, yet the good man will always cherish the same humble earnest *solicitude* to serve and to please God. His zeal and piety continue in a great measure unabated by the influence of prosperity, by the discouragements of adversity, by the opposition of the world, and the vicissitudes of time." p. 99.

Reasoning and evidence in behalf of a life to come.

"Let us for a few moments imagine ourselves in the situation of those persons who are totally unacquainted with divine revelation, and who have never heard, in a single instance, of a resurrection from the dead. Suppose a little clan of Indians, assembled for friendly intercourse at the approach of evening, and that, in a more serious hour, one of the company should propose this question to the consideration of the rest—'If a man die, shall he live again?' After a long pause of meditation, one of the most intelligent would perhaps say, 'We are conscious of a thinking principle in our own breasts, by which we are rendered much superior to the various tribes of beings we discern around us; this principle may be independent of the body, and continue to exist when that shall be dissolved.' Another, attempting to solve this difficulty, might say, 'The great Spirit, whom we and our ancestors have worshipped under those palm-trees, is good, and loves to make his creatures happy; he will therefore continue them in existence in some happier region, beyond those distant mountains, or above that azure sky.' Another might observe, 'We possess a capacity for continual improvement in wisdom and goodness, and we cannot suppose that the Father of all, would suffer death to put a final period to our growing attainments.' Another might rejoin, 'Notwithstanding all that has been advanced, there is one fact perpetually occurring, which leaves a very different impression upon my mind—the appearance which death

presents to our view. When the body dies, the whole man appears to die. That which thought, conversed, and acted, is no more. You behold nothing but the inanimate dust, much altered from what it once was, and the dark silent grave.' This last observation casts a sudden gloom over the countenances and hearts which began to glow with rapture at the pleasing hope of immortality; and though they still maintain some faint hope of a future state, they devoutly wish that God would deign to afford them some manifestation and satisfactory assurance of this important truth.

"If we turn from the unlettered Indian to the learned and polite Athenian, and ask Socrates, in whose mind reason was matured to the highest degree of cultivation, to favour us with the results of his inquiries and reflections upon the subject; the following observation, which he made to his surrounding friends just before his death, sufficiently shows the perplexed state of his mind: 'I am going to die, but you continue in life; and which of us shall be in a better state, is known only to God.' Hence, then, we perceive, that unassisted reason does not afford any satisfactory information upon this important subject.

"I now address the question to you as Christians—'If a man die, shall he live again?' 'Yes,' says the disciple of Jesus, full of hope, confidence, and joy; 'heavenly light has visited our benighted world; one commissioned from God has clearly revealed eternal life and happiness, and pointed out the means by which we ourselves may become partakers of these amazing privileges and blessings.'" p. 107, 108, 109.

(To be Continued.)

The First Indian Church of America.

[WE gratefully acknowledge having received from the Rev. Alexander Young, Minister of the Church on Church Green, Boston, U. S. a discourse delivered by him in February last, at the ordination of the Rev. J. W. Thompson, as Pastor of the South Congregational Society in NATICK. The subject of the sermon is, "Christianity designed and adapted to be a universal religion." We have derived much pleasure from its perusal. It is the production of an enlightened mind and a benevolent heart.

Especially have we been interested in the reference to, and the history of, John Eliot, the Apostle to the American Indians. His labours exhibit another proof of what may be effected by energy and perseverance. We gladly invite the attention of our readers to the following passages from the Sermon and Appendix. They will cheerfully unite with us in returning thanks to Mr. Young, for so acceptable a piece of biography.—*Edit.*]

Mr. Young thus concludes his discourse:—"We stand, my hearers, on holy ground—on the spot consecrated by the labours and the prayers of the first Protestant minister who preached the glad tidings of salvation to the savage tribes of this western wilderness. Yes, it was here that the venerable ELIOT, by his disinterestedness and zeal in this humble but arduous vocation, merited and acquired the honourable title of the *Apostle to the Indians*. The very spot on which we stand witnessed his toils, and was watered by his tears. It was here that he preached; it was here that he often reposed after his fatiguing and perilous wanderings; the same roof covering the sanctuary of God and the lowly couch of this holy man. It was on this ground that the first Indian church in America was gathered. Carry your thoughts back through a space of an hundred and seventy years, and, in imagination, you may behold the sons of the forest assembled here around the venerable Evangelist, and may hear the simple prayer of the untutored Indian offered up to the Great Spirit, in the name of Jesus.

The teacher and his converts have all passed away. The race of the red men has dwindled, and at last disappeared. The forests through which they once pursued their sports and hunted their game, have bowed before the axe of the settler, and are succeeded by cultivated fields and pleasant farms. Yet though no living fruits of his labours remain, the name and the character of ELIOT shall long be held sacred among us. It shall be perpetuated, we trust, by a regular ministry, which, after a long interval, is this day restored to this hallowed spot. It shall be perpetuated by this beautiful edifice that occupies the ancient site of his rude temple. Peace be within these walls! For my brethren and companions' sake, I will now say, Peace be with you, and with the Pastor whom you have chosen!"

From the Appendix, we copy the following:—"JOHN

ELIOT, commonly called the *Apostle to the Indians*, exhibited more lively traits of an extraordinary character than we find in most ages of the Church, or in most Christian countries. He, who could prefer the American wilderness to the pleasant fields of Europe, was ready to wander through this wilderness for the sake of doing good. To be active was the delight of his soul; and he went to the hovels which could not keep out the wind and rain, where he laboured incessantly among the Aborigines of America, though his popular talents gave him a distinction among the first divines of Massachusetts, at a time that the magistrates and all the people held the clergy in peculiar honour.

“He was born in England, in 1604, and was educated at the University of Cambridge. ‘He came to New-England,’ says Cotton Mather, ‘in the month of November, 1631, among those blessed old planters, who laid the foundations of a remarkable country, devoted unto the exercise of the Protestant religion, in its purest and highest reformation. He listed himself among those valiant soldiers of the Lord Jesus Christ, who cheerfully encountered first the perils of the Atlantic Ocean, and then the fatigues of the New-English wilderness, that they might have an undisturbed communion with him in his appointments here.’ He was settled as Teacher of the church in Roxbury, Nov. 5, 1632.

“His labours, however, were not confined to his own people. Having imbibed the true spirit of the gospel, his heart was touched with the wretched condition of the Indians, and he became eagerly desirous of making them acquainted with the glad tidings of salvation. When he began his mission, there were about seventeen or twenty tribes within the limits of the English planters. But these tribes were not large, and hardly to be distinguished; for their manners, language, and religion were the same. The first thing he did, was to learn the Massachusetts language, so as to be able to preach to the natives without the medium of an interpreter. For this purpose an Indian, who could speak English, was taken into his family, and by conversing freely with him, he learned to speak it.

“Behold,’ says Cotton Mather, ‘new difficulties to be surmounted by our indefatigable Eliot! He hires a native to teach him this exotic language, and with a laborious care and skill, reduces it into a grammar, which

afterwards he published. There is a letter or two of our alphabet which the Indians never had in theirs. But if their alphabet be short, I am sure the words composed of it are long enough to tire the patience of any scholar in the world. One would think they had been growing ever since Babel, unto the dimensions to which they are now extended. For instance, if my reader will count how many letters there are in this one word, *Nummatchekodtantamooonganunnonash*, when he has done, for his reward I'll tell him, it signifies no more in English than 'our lusts;' and if I were to translate 'our loves,' it must be nothing shorter than *Noowomantammooonkanunnonash*. Or, to give my reader a longer word than either of these, *Kummogkodonattoottummoooteaongannunnonash*, is in English, 'our question.' But I pray, sir, count the letters! I know not what thoughts it will produce in my reader, when I inform him, that once finding that the demons in a possessed young woman, understood the Latin, Greek, and Hebrew languages, my curiosity led me to make trial of this Indian language, and the demons did seem as if they did not understand it. This tedious language our Eliot quickly became master of.'

"Having thus prepared himself for his work, he began to preach to the neighbouring Indians. The place where he commenced his labours, was Nonantum, near Watertown mill, upon the south side of Charles river, about four or five miles from his own house. Thither he went on the 28th of October, 1646, accompanied by three others, having previously informed the natives of his desire to instruct them in the Christian faith. The following is Eliot's own account of his first interview.

" 'A little before we came to their wigwams, five or six of the chief men of them met us with English salutations, bidding us much welcome. Leading us into the principal wigwam, belonging to Waaubon, we found many men, women and children, gathered together from all quarters; having been exhorted thereto by Waaubon, their chief minister of justice among them. We began with prayer, which now was in English, we being not so far acquainted with the Indian language as to express our hearts therein before God or them. We hope to be able to do this ere long; the Indians desiring it, that they also may know how to pray. When prayer was ended, it was an affecting and glorious spectacle, to see a company of perishing

and forlorn outcasts diligently attending to the blessed word of salvation then delivered, and professing that they understood all that was taught them in their own tongue. For about an hour and a quarter, the sermon was continued; wherein one* of our company ran through all the principal matters of religion, beginning first with a repetition of the ten commandments, and a brief explication of them; and so applying the whole unto the condition of the Indians then present, with much affection. He then preached Jesus Christ to them, and explained to them who Christ was. He spake to them of the blessed state of those who believe in Christ, and know him feelingly; and then urged them to repentance for several known sins wherein they live.

“ ‘ Having thus, in a set discourse, familiarly opened the principal matters of salvation to them, we next proposed certain questions, to see what they would say to them, so that we might by a variety of means instruct them in the things of religion. But before we did this, we asked them if they understood all that which was already spoken, and whether all of them in the wigwam did understand, or only some few. They answered to this question, with a multitude of voices, that they all of them understood all that which was spoken unto them. We then desired to know of them, if they would propose any question to us for the more clear understanding of what was delivered. Whereupon several of them propounded presently several questions.

“ ‘ These things were spoken by him who had preached to them, in their own language, borrowing, now and then, some small helps from the interpreter, whom we had brought with us, and who could oftentimes express our minds more distinctly than we could ourselves. But this we perceived, that a few words from the preacher were more regarded, than many from the Indian interpreter.

“ ‘ After three hours time thus spent with them, we asked them if they were not weary, and they answered, No. But we resolved to leave them with an appetite. The chief of them seeing us conclude with prayer, desired to know when we would come again; so we appointed the time; and having given the children some apples, and the men some tobacco and what else we then had at hand, they

* Undoubtedly Mr. Eliot himself.

desired some more ground to build a town on together, which we did much like of, promising to speak for them to the General Court, that they might possess all the compass of that hill upon which their wigwams then stood; and so we departed with many welcomes from them.'

"On the 11th of November, they gave the Indians another meeting by appointment, and found a larger company met together than before. Mr. Eliot began with the children, and after catechising them, preached about an hour to the whole company. They then spent several hours in answering questions proposed by the Indians. The following are Mr. Eliot's own remarks on this interview.

" 'Thus I have, as faithfully as I could remember, given you a true account of our beginnings with the Indians within our bounds, which cannot but furnish matter of serious thought what further to do with these poor natives, the dregs of mankind, and the saddest spectacles of misery of mere men upon earth. We did think to forbear going to them this winter, but this last day's work, wherein God set his seal from heaven, of acceptance of our little, makes those of us who are able, to resolve to adventure through frost and snow, lest the fire go out of their hearts for want of a little more fuel; to which we are the more encouraged, in that the next day after being with them, one of the Indians came to his house, who preached to them, to speak with him; who in private conference wept exceedingly, and said all that night the Indians could not sleep, partly with trouble of mind, and partly with wondering at the things which they heard preached among them; another Indian coming also to him the next day after, told him how many of the wicked Indians began to oppose these beginnings.

" 'Some hours having been thus passed with them, Mr. Eliot asked, "what do you remember of what was taught you since the last time we were there?" After they had spoken one to another for some time, one of them returned this answer, that they did much thank God for our coming, and for what they heard; they were wonderful things unto them.'

"On the 26th of the same month, they met the Indians a third time; but the company was not so numerous as before, because the Powaws, or priests, had dissuaded some from coming to hear the English ministers, and de-

tered others by threatening them with death. Those that were present, however, appeared very serious, and seemed to be touched with Mr. Eliot's sermon. Two or three days after this meeting, Wampas, a wise and grave Indian, with two of his companions, came to the English and brought his son and three other Indian children, begging that they might be educated in the Christian faith. At the next meeting, which took place on the 9th of December, all that were present offered their children to be instructed by the English; who, therefore, resolved to set up a school among them. In May, 1647, the General Court of Massachusetts, at Mr. Eliot's request, gave the Indians in that neighbourhood, some land to build a town upon, which they called *Noonatomen*, or *Noonanetum*, that is, *Rejoicing*.

"While these things were doing at Noonatomen, the Indians about Concord expressed their desires of being civilized and receiving the Christian faith; and begged Mr. Eliot to come and preach to them. Within a short time, too, after his first attempt, he set up another lecture at a place called Neponsett, within the bounds of Dorchester, about four miles from his house southward. Mr. Eliot continued to preach these two lectures at Nonantum and Neponsett for several years with good success."

(To be Continued.)

Public Collections in Scotland to put down Unitarianism in England.

To the Editor of the Christian Pioneer.

SIR,

THAT Truth is omnipotent, almost daily experience confirms; chains have been forged to bind her, but she snapt them, Sampson-like, asunder. Dungeons have endeavoured to enclose her, but her ethereal essence mocked their strength, and the massive prison-doors gave way at the touch of the angel of the Lord. The instrument of the executioner has been whetted to stifle her voice, but it only exalted her cry to the heavens; and the blood of her votaries fell like celestial dew-drops, to nourish and invigorate her remaining germs. The flames of demons have been kindled to annihilate her, but her hallowed in-

cense rose to the altar of heaven, and she sprung from her ashes renewed in youth, in beauty, and in power. How short is it since Unitarianism had scarcely a footing in Britain! Small, indeed, were her incipient efforts, but she steadily struggled with fashion, with prejudice, with wealth, with interest, with power, with oppression, and with legal tyranny. Numbers flocked to her standard, who *did* afford to keep a conscience, and who *dared* to confess Jesus before men; chapels were built here, and meetings opened there; associations were formed, missionaries went forth, tracts were circulated, knowledge increased, and Christianity was assimilated to its original simplicity and purity.

Yes, Sir, for a long time Unitarians were contemned, and scoffed, and ridiculed by the self-styled Orthodox; but now we command respect, now we are dreaded, and now orthodox missionaries are traversing Scotland, soliciting public collections to stem the progress of Unitarianism, by rearing new chapels and supplying them with Calvinistic preachers! Early this month, the Rev. Alex. Fairley of Whitehaven, Cumberland, preached here for this purpose; and he communicated the cheering intelligence, “that in the north-west districts of England, there are 206 Unitarian Chapels; that they are attended by the most opulent and most influential portion of the community; and that their increase is truly alarming.” He lamented, that amongst the many chapels which had belonged to the Presbyterians, he did not know one but his own in which the Gospel [*i. e.* Calvinism] was preached, and even his had formerly been occupied by an Arian preacher; “and, oh! if the venerable Matthew Henry was to rise from the dead, how would he be shocked to find his own pulpit occupied by a Unitarian!” Mr. Fairley deeply deplored, also, that thousands of Scotchmen resident in England, could not, on these accounts, hear the Gospel preached! Glorious news!—vain opposition! Unitarianism, like the Alpine avalanche in its infant motion, moved slowly but steadily along, increasing in magnitude, advancing in rapidity—and nothing can now resist its accelerated career. Onward it must, till it crush the hydra monster of darkness, ignorance, and superstition.

But, Sir, it is not the accession of numbers and wealth to Unitarianism, which constitutes her glory. It is her

benign and salutary influence, which is the brightest gem in her diadem. This influence has mellowed down the asperities of orthodoxy—has purged away the offensive grossness of former ages—has softened the virulence of sectarian antipathies, and meliorated the baneful influence of party spirit. Yes, Sir, darkness has fled before the light of her countenance. Intolerance has relaxed his iron grasp, before her benignant spirit. At her forcible appeals, bigotry is abashed—at her consistency, prejudice melts away—at her charitable views, persecution lays aside his unhallowed scourge.

The moral influence of Unitarianism, directly and indirectly, exerts itself over the Pulpit, the Press, and the Legislature, and by the purity, justice, and benevolence of her principles, she will, with the blessing of God, ultimately achieve the regeneration of the human race.

Yours truly,

R. P. X.

PAISLEY, July 21, 1830.

Dr. Tuckerman of Boston, U. S. and the Moral and Religious Instruction of the Poor of Cities.

[IN the Third Volume of the Christian Pioneer, p. 143, 146, 147, as also in the Fourth Volume, p. 65, 207, we gave some account of the design and effect of the labours of the Rev. J. Tuckerman, as Minister at large in Boston. To those pages we refer our readers, for an account of the origin and intention of the efforts of this benevolent individual, whilst with pleasure we insert the following letter lately received from him, and continue our notice of his indefatigable exertions, by extracts from the Reports with which he has favoured us. The Glasgow City Mission is on a somewhat similar plan; but it does not embrace so many objects, nor is the necessity and importance of appropriate labourers sufficiently perceived. It has often been made more a mission of proselytism than one of moral and religious edification. We rejoice, that at the meeting of the British & Foreign Unitarian Association at Manchester, a resolution was passed in approbation and recommendation of such missions as those of Dr. Tuckerman. We fervently join in the prayer of this right-hearted man, “God grant that it may be established in

all the cities of Christendom." And not less fervently would we add the aspiration, that the all-righteous Father may bless his labours of benevolence, and pour into his soul those rich consolations which are derived from witnessing ignorance instructed, and misery relieved, and vice reclaimed.—*Edit.*]

To the Editor of the Christian Pioneer.

DEAR SIR,

ONE of my friends, a few days since, directed my attention to a paragraph in the Pioneer, in which there is a notice of my service as a Minister at large in Boston. As I know not whether you have seen my Reports, I take the liberty to send to you the five last of them. I entered upon this service with but little knowledge of its extent and claims; and it was not till the beginning of the second year of it, that I felt the importance of a *permanent ministry for the poor of cities*. This object is, I hope, now attained here, though not to the extent that is to be desired. A similar ministry is begun in Philadelphia. God grant that it may be established in all the cities of Christendom!

Very respectfully,

J. TUCKERMAN.

Extracts from Dr. Tuckerman's Reports to the Executive Committee of the American Unitarian Association:

"There always has been, and there will be, a very large number in cities who are very poor; who will feel, as it is not felt, because it is not so manifest, in the country, how wide is the distinction of their condition from that of the rich; and who either *cannot*, from feebleness, or sickness, or the want of suitable apparel, unite with us in worship in our churches; or from pride, or the influence of passions and habits not more commendable, *will not* join with us in our public religious exercises. The question, then, arises, and it is a very solemn one, what are our duties in regard to the moral, the spiritual wants, of this very large class of our fellow-beings around us? If we have the means, to a very great extent at least, of meeting and supplying these wants, of rescuing many, who are very near to us, on our right hand and on our left, from the degradation, and misery, and ruin of sin; of sending to very many, who otherwise will not have them, the regenerating instructions and excitements, the supports and consolations of our religion; I would ask, is our worship, or are our

offerings to God in our churches what they should be, while we are there blessing him for that dispensation of his grace and truth which he has given to us by his Son, which, however, we are ourselves withholding from multitudes, who can receive them only through our Christian sympathy and benevolence?"

"Here permit me to remark, that the hope of rescuing a fellow-creature from sin and misery, is never to be given up, while God shall continue to spare him. The most depraved and debased being in society, who has apparently cast off all fear alike of God and of man, is to be an object of strong compassion and interest. Nor is the repeated failure of endeavours for his recovery, to justify discouragement. I have seen cases of apparent total depravity, a more intimate acquaintance with which has brought to my knowledge some spring of feeling, or of desire in the soul, which, with God's blessing on the labour of cleansing it from its defilements, has sent forth the sweet waters of virtue and peace. I have even seen him, who was habitually profane and intemperate, a most wicked and cruel child, husband, and father, and early broken down, and apparently brought near the grave, by his irregular and abandoned life, restored to health by the means by which he was restored to virtue; restored to his mother, his wife, and his children, to whom he had been lost, as far as respects all that is interesting and happy in these relations; and, by penitence and prayer, as I believe, recovered to God, and to the hopes of the life to come."

"Let these men be—not narrow-minded sectarians, but—men of enlarged and generous minds; and let them establish among themselves such principles, as men of this character may establish, of union and of co-operation, and I believe that multitudes may be rescued from the gulf, into which they must otherwise fall; an impulse may be given to the poor, by which their best efforts for self-support will be secured; and relief will be administered in a manner at once the most economical and effectual, to those who, if unrelieved, will either become a still heavier burden upon the charity of the community, or by their very wants be driven to crime. This office, indeed, like any other, may be abused. Let it fall into the hands of those who are not fitted for it, and it will become despicable; or of the faithless, and it will increase the evil which it is intended to remedy. But appoint for it men who shall

be qualified for all its services, and then will the agents of our benevolent societies, as well as other benevolent individuals, know where to apply for the information, by which they may be most effectually secured against the impositions to which they are now constantly exposed."

"Our Lord Jesus Christ came *to seek*, as well as to save, them that are lost. And, let it not be forgotten, that in the cities of Christendom there are hundreds of thousands, who, if they are ever to be brought within the saving influences of Christianity,—if the Gospel is to be preached to them—must be *sought out*. The cry is indeed repeated every week from the corners of our streets, and so it should be, "come in, that my house may be filled." But there are many by-paths, many lanes and alleys, many abodes of want and suffering, to which it reaches not. And is it the will of our Father in heaven, who regards not the rich more than the poor, that one of *these little ones*—who cannot, or it may be are not disposed to, enter our temples—*should perish*? And how shall the Gospel be preached to them, but by a ministry that shall be exclusively devoted to them? In a city like ours, there should not be a habitation, which is not visited by a Christian pastor; not a family, to which the services of a Christian pastor are not offered."

"I have the gratification to be able to inform you, that by a subscription that was obtained for the purpose, a new lecture-room, or chapel, has been built for me, and will very soon be used for our evening's service. Since the heat of summer has passed, our present lecture-room has been well filled, inconvenient as is the access to it, and poor as are the accommodations with which we are furnished there. To the subscribers for our new place of worship, I beg leave to offer my very sincere gratitude. I believe that they have done an important service to the cause of our religion among us. Many have been gathered for worship with us on Sunday evening, who would otherwise have worshipped no where; and I doubt not whether there are those among them, who have thus been advanced in their preparation for a better world. I owe also, and will not fail to pay, my thanks to the gentlemen, without whose assistance in the conduct of them, the exercises of the lecture-room could not have been maintained. To my whole services, indeed, through the two past years, I recur with the warmest thanksgiving to God,

in the conviction that these have been far the most useful years of my life. The harvest in the field in which I am employed is plenteous, and rich are the compensations to be found in it. May the Lord of the harvest send forth other labourers, by whose devotion to the work of saving and blessing the poor, our city may be made glad in all its families, and be a mountain of holiness, and a light to the world!"

In May 1829, Dr. Tuckerman thus writes;—"In reviewing the last few months, my heart is filled with gratitude to God, for the privileges of the ministry in which I have been engaged. Two years and a half ago, when I began this service, I had a very inadequate idea of the condition of the poor in a city. I had passed the preceding five and twenty years in a small parish in the country, where, as in all our country parishes, the poorest are equally objects of pastoral care and interest as the rich. I knew, indeed, that this could not be the case, to the same extent, in the city. But I had no conception that the number was so great as I have found it to be, of those who have no regular connection with our churches; and who have lived, or are living, wholly without a ministry, except when they ask for the performance of a funeral service; or, it may be, when they send for a minister to assist them in their preparation for death. In passing from house to house, as I did through the first six months of my ministry, to seek out this class of our population, and to offer to them my services as a Christian pastor, I was encouraged, at almost every step of my way, by the gratitude and affection of those whom I visited; and I soon received the most satisfactory evidence, how much this ministry was needed, and to what important good it might be conducive. I found that there were those, who required only this pastoral care to bring them into a connection with our churches, from which would result the most important benefits to their characters and happiness. But I found also that there were very many, for whom it would be quite as practicable to build palaces for their residence, as to bring them into any permanent union with our religious societies. There are many widows who have young children, whom they cannot leave on Sunday. There are wives who are deserted by their husbands, and wives whose husbands are at sea, who are equally kept at home by the same cause. There are many also who

cannot, or who, till they are brought to a greatly improved state of character, will not go to church, from a want of the decent attire in which they may appear in our congregations. And there are those whom the habit of remaining at home on Sunday, has not only reconciled to the practice, but with whom the indulgences of Sunday, even more than of any other day of the week, are at war with all Christian associations with the day, and with all Christian employments on it. There are even those among us, with whom Sunday is, beyond comparison, the worst day of the week—the day of most outrageous offence against the laws both of God and man. For these, and for others that might be named, a ministry is required, by which our religion shall be carried from house to house; by which these classes of our poor shall have the Gospel preached, in the only way in which it can possibly be preached to them, as individuals, or as families, and in their homes; by which its light can be carried into the darkest places, and into the darkest hearts; by which its consolations and its encouragements may be extended to those who are most in need of them, and who cannot otherwise have them. I have no language in which to express the gratitude I feel, that when I was obliged to relinquish a pulpit, the labours of which I had not strength to perform, it pleased God to bring me into a service here, to the claims and interests of which, had I understood them thirty years ago, I would most gladly, and in preference to all other services, have consecrated the beginning of my energies, and the whole of my days.”

“These claims, I am happy to know, are now widely felt, and distinctly acknowledged among us. A better evidence of the favourable state of public sentiment on this subject could not have been given, than the appointment which has recently been made by the Church Missionary Society, of a second minister at large for our city.

“My ministry, during the past year, has been confined to about three hundred and fifty families. I have, however, since I have been in this service—that is, during the last thirty months—been connected, I suppose, in a greater or less degree, with about five hundred families. In these families there are those, who, a year or two years ago, were living in the debasement and wretchedness of confirmed intemperance, and are now temperate, industrious, respected, and happy. And if I looked to these alone,

small as is their number, as the compensations of my ministry, they would abundantly repay me for my labours."

"I am happy to be able to inform you, that we have now four ministers at large, or four ministers for the poor. Mr. Conant is acting in this capacity, under the patronage of the Baptist denomination; Mr. Eaton, under that of the Church Missionary Society; and Mr. Sheldon is employed in the service, by the Congregational Calvinists."

With one extract or two from the Report of May 1830, we must, though unwillingly, conclude this article:—

"The question, what shall be the character and condition of the poor in a community, or country, depends not more upon themselves, than upon those who belong to the more favoured classes. Their characters are principally formed, and their conditions are determined, by the estimation in which they are held, by the examples which they witness, and by the treatment they receive. It is indeed wonderful, that this very simple truth is not more generally understood."

"I am aware of the vast amount of poor rates in England and Ireland, and of the millions appropriated for the support of paupers on the continent. But is this a provision which is worthy of the name of charity? Is it not wholly a political expedient? Is there any moral principle that is even concerned in it? Might not the same measures be extended indefinitely, and the poor still remain in no degree improved in condition, or character? Why have so many of those whom God has favoured with abundance, been so slow to learn that this class of our fellow-beings have a nature precisely like our own; and that, if they are to be advanced—if they are to be saved from moral evil, and made good and happy, it must be by means similar to those, by which those in more favoured conditions are to be made good and happy? Are they not children of the same Father, and members of the same family, with ourselves? Have they not the same natural rights, and natural wants? And are not their souls as precious in the sight of God as ours?"

"Let the poor, then, be the objects of an active and a Christian interest among us. They need it for themselves. They need it for their children. They must be brought into a connection, into which they have yet been very partially brought, with those whom they consider as above them. And they must be assisted, and encouraged in

virtue, by examples of virtue which they will feel it to be their honour and happiness to imitate. I know of no means, by which so much may be done for the poor, to redeem them from evil, to improve their condition and character, to diminish taxes for their support, and thus to secure property, and life, and the greatest amount of happiness in society, as by strengthening and extending Christian sentiments and habits in the more favoured classes—by a closer approximation of the rich, in their feelings, and habits, and manners, to the standard of the Gospel.”

“Our Sunday evening service at the chapel has been continued without interruption, and it has been well attended. But from an increased inability to preach, without great consequent prostration of strength, I have been obliged very often to have recourse to some of my friends, for assistance in this department of my work. I should be glad and grateful, if any plan can be adopted, by which, without unreasonably tasking those who have already enough to do, I may look for permanent relief in this service.

“My visits, during the last six months, have been somewhat more than nineteen hundred, and have been divided among a few more than four hundred families. It is a matter of regret to me, that I am obliged to visit so many families; because, however capable another may be of an efficient pastoral service among so large a number, I should be very glad never to have more than two hundred and fifty, or at most, three hundred, to visit. With all the facilities I could have for continued effort, I should find, in either of these numbers, even while I had the best health, sufficient occupation for every working hour of every day.”

THE CHRISTIAN PIONEER.

GLASGOW, *September 1, 1830.*

Unitarian Methodists.—The Annual Meeting of the Methodist Unitarians of Rochdale, Newchurch, Padiham, Todmorden, Rawtonstall, and Oldham, was held at Todmorden, on Thursday, June 3. The Rev. H. Clark, U. M. conducted the devotional services in the morning, and the Rev. Franklin Howorth of Rochdale, preached from 2 Cor. x. 7. The preacher insisted on the awakening and elevating nature of the truths of Unitarian Christianity,

and the consequent necessity of exalted purity, benevolence, and holiness in the lives of its advocates.

At one o'clock, the friends of the Association dined together. At half-past two o'clock, they adjourned to the chapel. The Rev. J. R. Beard of Manchester was called to the chair. After singing a hymn, the meeting was addressed successively by Messrs. Howorth, White, Ashworth, J. Taylor, Clark, Robinson, F. Duffield, Fielden, and E. Taylor. The speeches were animated and edifying, and seemed to indicate the existence of elements that need but little to bring them into much more vigorous and efficient action than has manifested itself for some years in this district. Mr. John Ashworth, who may justly be styled the patriarch of the district, stated, that but twenty years ago, he did not know a Unitarian in the world; now, within the circuit of a few miles, there are hundreds that embrace our faith. He sometimes wondered, however, that there were not many more, when he considered how simple, how beautiful, and how blessed are the views we entertain of Christian doctrine.

Mr. Robinson of Padiham, stated, that the Congregation and Sunday School were in a gratifying condition, considering the nature of their circumstances. The pulpit was only supplied by himself and James Pollard, another poor weaver, and occasionally by strangers.* It was somewhat arduous, after labouring for the small pittance of four shillings during the six days, to stand up in the midst of much uncharitable opposition as the heralds and defenders of gospel truth on the seventh. But they and all their brethren in affliction and poverty, found abundant consolation and joy in the blessedness of that gospel which was originally preached to the poor. Let this fact, proceeding from the lips of men almost reduced to the grave by famine, for ever silence the calumny, that our doctrines are not fitted for the poor. There is a ground-rent of £10 per annum, on the Padiham Chapel, which the members, by joining their halfpenny and penny subscriptions, and by the utmost efforts on extraordinary occasions, have paid, whilst they were able among themselves. They at present suffer much anxiety because they

* We are happy to add, that the Lancashire and Cheshire Unitarian Missionary Society has lately sent out the Rev. H. Clark, to Padiham and its vicinity, and that he is now labouring there with zeal, acceptance, and success.

are a few pounds in arrears. It is to be hoped, that the Unitarian public will not allow so worthy a people to be long thus embarrassed, and to feel the malice of some orthodox neighbours, who, in the charity of their system, exultingly exclaim, "your Unitarian Chapel will have to be sold yet."

The evening service was opened by Mr. Duffield. The Rev. J. R. Beard delivered a masterly and excellent discourse, containing a powerful statement of the positive views of the Unitarian, respecting the character of Christ, and the blessedness of his religion, from the words, "Unto you therefore who believe he is precious," 1 Pet. ii. 7. This, with singing and prayer, closed the services of the day. All seemed to have been edified and delighted; prejudices, we trust, were removed from the minds of many who differ from us in faith; and those who embraced our views, retired to their homes, we have reason to believe, with an increased zeal for the propagation of Unitarian Christianity, and a holy determination to exemplify its heavenly power, by their future practice. F. H.

Kent & Sussex Unitarian Association.—The Anniversary of this Association was held at Cranbrook, in Kent, on Wednesday, July 7th. A numerous and respectable congregation attended public worship, at the General Baptist Chapel in the town. The Rev. W. Stevens of Maidstone, introduced the service by reading the Scriptures. The Rev. E. Talbot of Tenterden, engaged in prayer, after which a most eloquent and highly instructive discourse was delivered by the Rev. E. Tagart of York-Street Chapel, London, from Acts iii. 32, "and they that believed were of one heart and one mind," in which he forcibly recommended the importance of Associations for the maintenance of the principles of Unitarianism. Any attempt to eulogise the powerful exhortation contained in this address, would fail in doing ample justice to the talent and eloquence displayed on an occasion that will long be remembered with gratitude by a delighted audience. Cordially do we agree with the preacher, in believing, that it may reasonably be hoped, that when the grand principles of the Unitarian faith are exhibited to the world, arrayed in all the dignity of truth and reason, and sanctioned by the powerful voice of Revelation—directing man to confide in the wisdom and goodness of a

Being of boundless perfection, who is training up his rational offspring for a state of future felicity, motives will not be wanting to induce all who are in the least degree impressed with the obligations of religion, to yield the most unreserved submission to the dictates of so benign a system of religious faith, or to render the most zealous exertions for the dissemination of doctrines so adapted to the moral wants of mankind.

At the close of the service, the meeting was held for the business of the Association. Mr. T. Pine of Maidstone, in the chair.

The Report of the Secretary, evidenced no lack of zeal on the part of the Committee, to preserve among the members of the Association, an increasing interest in the dissemination of uncorrupted Christianity. By the introduction of a plan of mutual co-operation, public worship has been conducted in several chapels, which otherwise would have remained closed; and if the well-digested plans of the late Committee, are carried forward with zeal and earnestness by the new Committee, it may reasonably be hoped that much good will result from their labours.

The members and friends of the Association afterwards dined together, to the number of 122, which was afterwards increased to about 160 persons, the room being crowded to excess. Mr. John Green, Jun. of Maidstone, presided. A number of sentiments suitable to the occasion, and expressive of the charitable and highly liberal sentiments peculiar to the principles of Unitarianism, were introduced; and the following individuals, in the course of the afternoon, addressed the meeting:

Rev. L. Holden.	Rev. — Taplin.
E. Talbot.	Mr. Blundell.
E. Tagart.	Graves.
W. Stevens.	Buckland. J.

THE last Number of the Monthly Repository, contains accounts of the proceedings of various Associations of our Unitarian brethren in England. A brief summary will gratify our readers.

The *Southern Unitarian Society* held its Annual Meeting at Chichester in Sussex, on the 23d June. The Revds. E. Kell of Newport, Isle of Wight, and Russell Scott of Portsmouth, conducted the worship; and the Rev. J. P. Malleon of Brighton, preached from Luke xxiv. 11.

At the meeting for business, the Rev. J. Fullagan of Chichester, was chairman; and the Secretary read the Report of the Committee, which was encouraging. The Unitarians of Wareham, deprived of the Old Meeting-House, in which they and their fathers had long worshipped, are building a Chapel for themselves. In the evening, the Rev. C. P. Valentine of Lewes, preached from Philip. v. 9.

The Sixteenth General Meeting of the *Hull, East-York, & North-Lincolnshire Unitarian Association*, was held at Hull in Yorkshire, on the 25th, 26th, and 27th June. The Rev. W. Duffield of Thorne, introduced the service on Wednesday evening, and the Rev. H. H. Piper of Norton, near Sheffield, preached from 1 Cor. ii. 5. On Thursday morning, the Rev. R. K. Philp of Lincoln, prayed, and the Rev. J. Platts of Doncaster, preached from Dan. x. 21. After service, the business of the Association was conducted. In the evening, the Rev. E. Hawkes of Pendlebury, near Manchester, conducted the worship; and the Rev. J. R. Beard of Salford, preached from 1 Peter ii. 7. On Friday evening, there was a public religious meeting in the Chapel. Mr. Philp presided. Various addresses were delivered and resolutions proposed, by the Revds. H. Piper, Beard, Duffield, Platts, Hawkes, and E. Higginson, Jun. of Hull. Numerous audiences attended all the meetings.

The *Eastern Unitarian Society* held its Eighteenth Anniversary at Bury, in Suffolk, on the 30th June and 1st July. On Wednesday evening, the Rev. W. Selby of Lynn, made prayer, and the Rev. J. Melville of Ipswich, preached from Gal. vi. 4. On Thursday morning, the Rev. W. J. Bakewell, one of the ministers of Norwich, conducted the worship; and the Rev. John Esdaile of Framlingham, preached from 2 Cor. iv. 6. At the meeting for business, Mr. Robinson of Bury, was in the chair; and the Report of the Committee read and approved. Nearly fifty gentlemen dined together; Mr. Silver of Woodbridge, presiding; and Sir Thomas Beevor, Bart., Messrs. Bakewell, &c. addressed the meeting.

The *Sussex Unitarian Association* was held at Brighton, on the 7th July. The devotional parts of the service were conducted by the Revds. R. Ashdowne of Horsham, and C. P. Valentine of Lewes; and the Rev. R. Aspland

of Hackney, preached from Philip. iii. 3. After worship, the Report of the Committee was read.

Dinner at Greyabbey to the Remonstrant Ministers of Ulster.—On the 5th August, the congregation and friends to religious freedom at Greyabbey gave a public dinner to the members of the Remonstrant Synod of Ulster. Though the time fixed for this manifestation of liberality was unfavourable, as it was in the midst of the Assizes and Elections, yet two hundred and seventeen persons assembled on the occasion. A handsome pavilion was erected above the village, from which there was presented a commanding view of Loch Cuan, studded with its hundred green islets, and of the surrounding country, rich in beauty and teeming with the cheering prospect of a bounteous harvest. A succession of arches inside the pavilion were beautifully festooned with flowering shrubs and evergreens. The party, too, assembled on a spot, hallowed, as being the death-scene of virtue and Christian integrity. And to heighten, if possible, all the recollections and associations connected with the place and the object of the meeting, the Chair was taken by William Montgomery, Esq. of Rosemount, who by this honourable and Christian act, not only acknowledged his contrition for past misdeeds, but gave a proof of upright and virtuous feeling, which will ensure the respect and admiration of all who rejoice in the recovery of a fellow-being from error and wrong-doing. The Rev. J. Armstrong of Dublin, with the honesty becoming a minister of Jesus, admirably adverted to this fact:—"There could be nothing," he said, "more gratifying to him, than to contemplate such a sight as that now presented to his view—a gathering together, in such a cause, of the moral and intellectual strength of the country. It was also most delightful, to see around him so many dear friends in whose struggles he had so warmly participated. But I confess, Sir, by far the most gratifying sight, is to see you in that Chair. It was with sincere pleasure I witnessed the rapturous enthusiasm with which your health was received, but the reason is easily explained. We behold in you, Sir, an honourable gentleman, who, when he was convinced that he was wrong, did not, for a moment, hesitate to confess his error, and express his regret for the mistakes into which he had been deluded. You have, Sir, in an honourable way,

shown, that you will stand by what is right and just—that you will no longer be the dupe of delusion; and that is the reason why there was such enthusiasm displayed in drinking your health.”

The Rev. Mr. Maguire, the Catholic priest of Greyabbey, expressed the great happiness he enjoyed on the present occasion, in witnessing such liberal principles so warmly advocated. This, however, was only what he would expect in an assembly at Greyabbey. For, whilst the galling chains of penal enactments were pressing heavily on the necks of the Roman Catholics of Ireland, he never tasted in this village, the bitter fruit of that miserable policy, which estranged from each other children of the same soil and subjects of the same king.

The meeting was also addressed by the Revs. F. Blakely, H. Montgomery, J. Porter, and various other individuals. We can only insert the concluding words of Mr. Watson. It must, indeed, have been a proud—a happy day for him, for it was the triumph of liberality over intolerance—of freedom over persecution—of Christian integrity over time-servingness and servility. “I protest,” said Mr. Watson, “against all human authority in the Church of Christ. When men combine, and set themselves up to lord it over others, and presume to tell them what they shall believe, they assume an authority, to which I never will submit. I resolutely opposed it, when the experiment was tried on myself; and though I should have wandered up the streets of Greyabbey a lone beggar, yet I would still have resisted such ecclesiastical tyranny, and would have approved myself to my own conscience. I am now the oldest minister in Ards; and I have always endeavoured to live with all my neighbours in peace and love; yet at the sacraments of some of my Orthodox brethren, the conversation has frequently been, how they should divide among them the slaughtered Congregation of Greyabbey! But I am not afraid to hand down to my successor, with a clear conscience, the pulpit I now occupy, in the same way in which I received it from my worthy predecessor; for the Christian liberty which now flourishes so triumphantly in this parish, was laid in the year in which I was born, 1784, by that independant man, Dr. Stephenson. He took the Bible for *his* guide; I have done the same for *my* guide; and every one who has a Bible, and knows it, has my creed, and perfectly knows my religion.”

THE

CHRISTIAN PIONEER.

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Vol. V.

On Methodism.—No. 1.

Pretensions to Miraculous Power, one Cause of the rapid
Progress of Methodism.

THE rapid and luxuriant growth of Methodism, is such as to strike the observer with astonishment. Within the space of one century, its institutions and principles have overspread the face of this country, and widely diffused themselves abroad in foreign lands. The causes of this speedy and extensive diffusion of what was in its infancy feeble and almost insignificant, are numerous and diversified. Some of them are such as the well-wisher of mankind can look upon with complacency; others, merit his entire and hearty condemnation. Of this latter character is, first and chief, the pretensions to miraculous aid, which Wesley himself, and his followers after him, have constantly preferred. It is a strange fact in the moral history of our race, but true as strange, that men in all ages have been fascinated by extraordinary pretensions. Those have succeeded best in leading their fellows, who have had the most assurance. The loftier the claim, the greater the power. This fact lies at the base of all the arts of divination, augury, and witchcraft, by which the many have been deluded; and this fact lies at the base of the various instances of religious imposture, by which true and rational piety has been, with many, brought into disrepute. The legislators of old, who brought the arts of mystery and the artillery of the gods to enforce their enactments—the Persian magi, who founded and built up their spiritual dominion on a pretended influence over the occult powers of nature, and on an asserted understanding with the celestial luminaries, affording them in ample measure the gift of prescience—Appolonius of Tyana, set up by Heathen philosophers, chagrined at the loss of their usurped dominion over God's creatures, as the rival of Jesus Christ—the Abbé Paris, whose pretended power was played off even from his tomb by one faction in the Catholic Church against another—the French prophets—

Joanna Southcote—and every village conjuror, and every sylvan fortune-teller, have owed, and do owe the great influence they have exerted, and still, spite of the school-master, do exert over human imbecility, to the well ascertained phenomenon in the moral world, that with the many, pretension and power bear a strict proportion one to the other. The innumerable instances in which pretensions to miraculous aid have been exposed, would, one might expect, have disabused the human mind, and created a strong presumption against all supernatural claims. But the many think not; and therefore these pretences, though old and much used, are not worn out. Appearances rather than realities, especially if they are gaudy and imposing, still lead the unreflecting—that is, the majority. Tokens of greatness and sublimity, however unreal, strike their imaginations and captivate their hearts. Though, therefore, Wesley came late in the day, and took up with an instrument used long enough to have lost all power, yet the ignorance of those on whom he operated, and the susceptibility of their souls of the wild and the wondrous, supplied all deficiencies, and enabled the Christian magician to wield with effect his enchanted and enchanting wand. Wesley, from his youth up, was a seer of sights, a dreamer of dreams, and a miracle-monger. Nature, in constructing his frame, meant him for a wonder-worker. Had he been sent into the world at an earlier period, he would probably have perished amid the explosion of crucibles, in the pursuit of the black art—have out-done Dr. Faustus himself—or have been burned for dealing with, and, not as he did, opposing the Devil! As it was, he restored in the Christian Church the age of miracles, and, as a natural consequence, brought thousands under the rod of his supernatural sway.

We shall add a few illustrations of the extent to which he believed himself (as appears) aided from on high. At an early period of his itinerant labours, he went to Wodnesbury, with a view to aid his persecuted converts. In this district, riotous mobs had assembled; men, women, and children, were abused in the most shocking and disgraceful manner—being beaten, stoned, covered with mud, and even pregnant women shamefully ill-treated. The houses of his followers, too, were broken open, and their goods spoiled or carried away. Wesley appears in the midst, and all is still! “He preached,” says one of his

biographers, "at noon, in a ground near the town, on Jesus Christ the same yesterday, to-day, and for ever; and, in Mr. W.'s words, 'No creature offered to molest us, either going or coming; but *the Lord fought for us, and we held our peace.*' Afterward the mob beset the house where Wesley was. 'We prayed God to disperse them,' he says, 'and so it was—one went this way, and another that, so that in half-an-hour not a man was left.' The mob, however, returned again. The cry of one and all was, 'Bring out the minister—we will have the minister.' 'I desired,' continues Wesley, 'one to take the captain by the hand, and bring him into the house; after a few sentences interchanged between us, the lion was become a lamb. I desired him to go and bring one or two of the most angry of his companions. He brought in two who were ready to swallow the ground with rage; but in two minutes they were as calm as he.' Wesley then went out to address the people, and they insisted on his going with them 'to the justice.' On his way, he was in great and many perils; and he records the following circumstances as 'particularly remarkable:'

1. That many endeavoured to throw me down, while we were going down the hill on a slippery path to the town—as well judging, that if I was once on the ground, I should hardly rise any more; but I made no stumble at all, nor the least slip, till I was entirely out of their hands.
2. That although many strove to lay hold of my collar or clothes, to pull me down, they could not fasten at all: only one got fast hold of the flap of my waist-coat, which was soon left in his hand.
3. That a lusty man, just behind, struck at me several times with a large oaken stick; with which, if he had struck me once on my head, it would have saved him all farther trouble. But every time the blow was turned aside, *I know not how.*
4. That another came rushing through the press, and raising his arm to strike, on a sudden let it drop, and only stroked my head, saying, 'what soft hair he has.'
5. That I stopped exactly at the Mayor's door, as if I had known it—which the mob doubtless thought I did—and found him standing in the shop; which gave the first check to the madness of the people.
6. That the very first men whose hearts were turned, were the heroes of the town—the captains of the rabble on all occasions—one of them having been a prize-fighter at the bear gardens. When I came back to Francis Ward's, *I found many of the brethren waiting upon God.*"

The following is an extract from a history of Methodism, written by a Methodist preacher. "July 18, 1775, the eleventh Conference was held, immediately after a severe illness which Mr. Wesley had in the north of Ireland. At that time, Mr. Payne, one of the preachers, prayed 'that God would add to the life of his aged servant fifteen years.' Mr. Gayer, at whose house Mr. Wesley lay, declared, 'that he had no doubt God would answer the prayer.' It is remarkable, that Mr. Wesley lived after this, fifteen years and a few months." In his Journal, Wesley tells us, that he visited, one night, a believer, who was not expected to live till morning: he had lost his speech and his senses. Wesley and his companions prayed—the man's speech and senses were restored. "Now, he that will account for this by natural causes, has my free leave; but I choose to say, this is the power of God." In the same manner, he was himself cured instantaneously of a fever and a toothach; nay, his horse partook of the benefit of his prayers! "My horse was so exceedingly lame, that I was afraid I must have lain by. By riding thus seven miles, I was thoroughly tired, and my head ached more than it had done for some months. I then thought, 'cannot God heal either man or beast, by any means, or without any?' Immediately my weariness and headach ceased, and my horse's lameness in the same instant; nor did he halt any more, either that day or the next." His followers, as might have been expected, have not been behind their master. "In the beginning of the year 1787," says the historian before quoted, "Mr. now Dr. Clarke, visited the Isle of Alderney. When he arrived, he knew not where to go. For some time he was perplexed, till that word of the God of missionaries, powerfully impressed his mind, 'Into whatsoever house ye enter, first say, Peace be to this house; and in the same house remain, eating and drinking such things as they give.' On this he took courage, and proceeded to the town. After having walked some way into it, he took particular notice of a very poor cottage, into which he found a strong inclination to enter. He did so with a 'Peace be to this house,' and found in it an old man and woman, who, as soon as they understood his business, bade him 'welcome to the best food they had—to a little chamber where he might sleep—and what was still more acceptable, to their house to preach in.' He now saw

clearly the hand of Providence in his favour, and was much encouraged. The Lord owned his labours, while he staid in the island." In the words of Lord John Russell, "They (Wesley's followers) multiply miracles far beyond the regular and limited practice of the Romish Church. If a Methodist preacher wants a dinner, a suit of clothes, or a few pence to pay a turnpike, he puts up a prayer, and his want is miraculously supplied. Thus, between forgery and fanaticism, sober and genuine Christianity is utterly lost."

Miracles on behalf of the preachers, led, by a natural consequence, to miracles among the people. Wesley gives an account of a woman, who was "above measure enraged at the new way," but whom nevertheless he persuaded to kneel down and join in prayer with him. "In a few minutes, she fell into an extreme agony both of body and soul, and soon after cried out with the utmost earnestness, 'Now I know that I am forgiven for Christ's sake.'" One day that Wesley was preaching at Bristol, "some of the persons present called upon God 'to confirm his word.' Immediately one of the congregation cried out aloud, as if in the agonies of death; but upon their continuing in prayer, she burst out in thanksgiving to God. Two other persons presently began to roar, and likewise finished with praise." When preaching at Newgate, Wesley called upon God to bear witness to his word. "Immediately one, and another, and another, sunk to the earth; they dropped on every side, as if thunderstruck." A Quaker, who inveighed against the Methodists, attending one of their meetings, dropped down as if struck with lightning. After a terrible agony, he lifted up his head, and cried aloud, "Now I know thou art a prophet of the Lord." Soon a new symptom was produced. The unhappy patients fancied themselves tormented by Satan, and uttered all kinds of blasphemy and imprecation. A woman in one of these frenzies, called out, "I am damned, damned—lost for ever! Six days ago you might have helped me, but it is past! I am the devil's now: I have given myself to him—his I am—him I must serve—with him I must go to hell—I will be his—I will serve him—I will go with him to hell—I cannot be saved, I will not be saved—I must, I will, I will be damned!" With much more, equally absurd and raving. At length, as Wesley says, "God in a moment spoke peace unto the soul;" "that is," says the

noble author before named, "when nature was exhausted with such violent efforts, these lunatics sunk down, and upon recovering—finding themselves weak and calm—were told they were in a state of grace!"

These strong out-pourings of the spirit, were just suited to those who are used to all things strong—strong potations, strong emotions, strong passions. Wine is the beverage of the gentleman—spirits, of the people. So with religion. The one is swayed by the still small voice of nature and of grace; the other requires the whirlwind and the storm of religious feeling. The one adores his Maker in the sunshine and the shower; the other is insensible to every thing but the awful tokens of his power in the earthquake and the tornado. Wesley suited—by nature he was enabled to suit—his ministrations to the people's aptitudes. He was a vender of intoxicating draughts, and therefore he was sought after by the many. His influence, in this particular, did not rest with his own church. He gave a tone to the exertions of other orators, who sought to win over the people. And thus miraculous influences have run down the land like a stream, furnishing a topic of sneering and reproach to the unbeliever, and a subject of deep regret to every friend of rational and sober piety.

G. C. S.

Dr. Channing's Election Sermon.

(Continued from page 10.)

I PROCEED to point out some of the means by which this spiritual liberty may be advanced; and, passing over a great variety of topics, I shall confine myself to two:—Religion and Government.

I begin with Religion, the mightiest agent in human affairs. To this belongs pre-eminently the work of freeing and elevating the mind. All other means are comparatively impotent. The sense of God is the only spring, by which the crushing weight of sense, of the world, and temptation, can be withstood. Without a consciousness of our relation to God, all other relations will prove adverse to spiritual life and progress. I have spoken of the religious sentiment as the mightiest agent on earth. It has accomplished more, it has strengthened men to do and suffer more, than all other principles. It can sustain the mind against all other powers. Of all principles

it is the deepest, the most ineradicable. In its perversion, indeed, it has been fruitful of crime and woe; but the very energy which it has given to the passions, when they have mixed with and corrupted it, teaches us the omnipotence with which it is imbued.

Religion gives life, strength, elevation to the mind, by connecting it with the Infinite Mind; by teaching it to regard itself as the offspring and care of the Infinite Father, who created it that he might communicate to it his own spirit and perfections, who framed it for truth and virtue, who framed it for himself, who subjects it to sore trials, that by conflict and endurance it may grow strong, and who has sent his Son to purify it from every sin, and to clothe it with immortality. It is religion alone, which nourishes patient, resolute hopes and efforts for our own souls. Without it, we can hardly escape self-contempt, and contempt of our race. Without God, our existence has no support, our life no aim, our improvements no permanence, our best labours no sure and enduring results, our spiritual weakness no power to lean upon, and our noblest aspirations and desires no pledge of being realised in a better state. Struggling virtue has no friend; suffering virtue no promise of victory. Take away God, and life becomes mean, and man poorer than the brute. I am accustomed to speak of the greatness of human nature; but it is great only through its parentage; great, because descended from God, because connected with a goodness and power from which it is to be enriched for ever; and nothing but the consciousness of this connexion, can give that hope of elevation, through which alone the mind is to rise to true strength and liberty.

All the truths of religion conspire to one end, spiritual liberty. All the objects which it offers to our thoughts are sublime, kindling, exalting. Its fundamental truth is the existence of one God, one Infinite and Everlasting Father; and it teaches us to look on the universe as pervaded, quickened, and vitally joined into one harmonious and beneficent whole, by his ever present and omnipotent love. By this truth it breaks the power of matter and sense, of present pleasure and pain, of anxiety and fear. It turns the mind from the visible, the outward and perishable, to the Unseen, Spiritual, and Eternal, and, allying it with pure and great objects, makes it free.

I well know, that what I now say, may seem to some

to want the sanction of experience. By many, religion is perhaps regarded as the last principle to give inward energy and freedom. I may be told of its threatenings, and of the bondage which they impose. I acknowledge that religion has threatenings, and it *must* have them; for evil, misery, is necessarily and unchangeably bound up with wrong doing, with the abuse of moral power. From the nature of things, a mind disloyal to God and duty, must suffer; and religion, in uttering this, only re-echoes the plain teaching of conscience. But let it be remembered, that the single end of the threatenings of religion, is to make us spiritually free. They are all directed against the passions which enthrall and degrade us. They are instruments given to conscience, with which to fight the good fight, and to establish its throne within us. When not thus used, they are turned from their end; and if by injudicious preaching they engender superstition, let not the fault be laid at the door of religion.

I do not indeed wonder, that so many doubt the power of religion to give strength, dignity, and freedom to the mind. What bears this name too often yields no such fruits. Here, religion is a form, a round of prayers and rites, an attempt to propitiate God by flattery and fawning. There, it is terror and subjection to a minister or priest; and there, it is a violence of emotion, bearing away the mind like a whirlwind, and robbing it of self-direction. But true religion disclaims connexion with these usurpers of its name. It is a calm, deep conviction of God's paternal interest in the improvement, happiness, and honour of his creatures; a practical persuasion, that he delights in virtue and not in forms and flatteries, and that he especially delights in resolute effort to conform ourselves to the disinterested love and rectitude which constitute his own glory. It is for this religion, that I claim the honour of giving dignity and freedom to the mind.

The need of religion to accomplish this work, is in no degree superseded by what is called the progress of society. I should say, that civilization, so far from being able of itself to give moral strength and elevation, includes causes of degradation, which nothing but the religious principle can withstand. It multiplies, undoubtedly, the comforts and enjoyments of life; but in these I see sore trials and perils to the soul. These minister to the sen-

sual element in human nature—to that part of our constitution, which allies, and too often enslaves us, to the earth. Of consequence, civilization needs, that proportional aid should be given to the spiritual element in man, and I know not where it is to be found but in religion. Without this, the civilized man, with all his proprieties and refinements, rises little in true dignity above the savage whom he disdains. You tell me of civilization, of its arts and sciences, as the sure instruments of human elevation. You tell me, how by these man masters and bends to his use the powers of nature. I know he masters them, but it is to become in turn their slave. He explores and cultivates the earth, but it is to grow more earthly. He explores the hidden mine, but it is to forge himself chains. He visits all regions, but therefore lives a stranger to his own soul. In the very progress of civilization, I see the need of an antagonist principle to the senses, of a power to free man from matter, to recall him from the outward to the inward world; and religion alone is equal to so great a work.

The advantages of civilization have their peril. In such a state of society, opinion and law impose salutary restraint, and produce general order and security. But the power of opinion grows into a despotism, which, more than all things, represses original and free thought, subverts individuality of character, reduces the community to a spiritless monotony, and chills the love of perfection. Religion, considered simply as the principle, which balances the power of human opinion, which takes man out of the grasp of custom and fashion, and teaches him to refer himself to a higher tribunal, is an infinite aid to moral strength and elevation.

An important benefit of civilization, of which we hear much from the political economist, is the division of labour, by which arts are perfected. But this, by confining the mind to an unceasing round of petty operations, tends to break it into littleness. We possess improved fabrics, but deteriorated men. Another advantage of civilization is, that manners are refined, and accomplishments multiplied; but these are continually seen to supplant simplicity of character, strength of feeling, the love of nature, the love of inward beauty and glory. Under outward courtesy, we see a cold selfishness, a spirit of calculation, and little energy of love.

I confess I look round on civilized society with many fears, and with more and more earnest desire, that a regenerating spirit from heaven, from religion, may descend upon and pervade it. I particularly fear, that various causes are acting powerfully among ourselves, to inflame and madden that enslaving and degrading principle, the passion for property. For example, the absence of hereditary distinctions, in our country, gives prominence to the distinction of wealth, and holds up this as the chief prize to ambition. Add to this the epicurean, self-indulgent habits, which our prosperity has multiplied, and which crave insatiably for enlarging wealth as the only means of gratification. This peril is increased by the spirit of our times, which is a spirit of commerce, industry, internal improvements, mechanical invention, political economy, and peace. Think not that I would disparage commerce, mechanical skill, and especially pacific connexions among states. But there is danger that these blessings may, by perversion, issue in a slavish love of lucre. It seems to me, that some of the objects which once moved men most powerfully, are gradually losing their sway, and thus the mind is left more open to the excitement of wealth. For example, military distinction is taking the inferior place which it deserves; and the consequence will be, that the energy and ambition which have been exhausted in war, will seek new directions, and happy shall we be if they do not flow into the channel of gain. So I think that political eminence is to be less and less coveted; and there is danger, that the energies absorbed by it will be spent in seeking another kind of dominion, the dominion of property; and if such be the result, what shall we gain by what is called the progress of society? What shall we gain by national peace, if men, instead of meeting on the field of battle, wage with one another the more inglorious strife of dishonest and rapacious traffic? What shall we gain by the waning of political ambition, if the intrigues of the exchange take place of those of the cabinet, and private pomp and luxury be substituted for the splendour of public life? I am no foe to civilization. I rejoice in its progress. But I mean to say, that, without a pure religion to modify its tendencies, to inspire and refine it, we shall be corrupted, not ennobled by it. It is the excellence of the religious principle, that it aids and carries forward civilization, extends science and arts, multiplies the con-

veniences and ornaments of life, and at the same time spoils them of their enslaving power, and even converts them into means and ministers of that spiritual freedom, which, when left to themselves, they endanger and destroy.

In order, however, that religion should yield its full and best fruits, one thing is necessary; and the times require that I should state it with great distinctness. It is necessary that religion should be held and professed in a liberal spirit. Just as far as it assumes an intolerant, exclusive, sectarian form, it subverts, instead of strengthening, the soul's freedom, and becomes the heaviest and most galling yoke which is laid on the intellect and conscience. Religion must be viewed, not as a monopoly of priests, ministers, or sects, not as conferring on any man a right to dictate to his fellow beings, not as an instrument by which the few may awe the many, not as bestowing on one a prerogative which is not enjoyed by all, but as the property of every human being, and as the great subject for every human mind. It must be regarded as the revelation of a common Father, to whom all have equal access, who invites all to the like immediate communion, who has no favourites, who has appointed no infallible expounders of his will, who opens his works and word to every eye, and calls upon all to read for themselves, and to follow fearlessly the best convictions of their own understandings. Let religion be seized on by individuals or sects, as their special province; let them clothe themselves with God's prerogative of judgment; let them succeed in enforcing their creed by penalties of law or penalties of opinion; let them succeed in fixing a brand on virtuous men, whose only crime is free investigation; and religion becomes the most blighting tyranny which can establish itself over the mind. You have all heard of the outward evils, which religion, when thus turned into tyranny, has inflicted; how it has dug dreary dungeons, kindled fires for the martyr, and invented instruments of exquisite torture. But to me, all this is less fearful than its influence over the mind. When I see the superstitions which it has fastened on the conscience, the spiritual terrors with which it has haunted and subdued the ignorant and susceptible, the dark, appalling views of God which it has spread far and wide, the dread of inquiry which it has struck into superior understandings, and the servility of spirit which it has made to pass for piety,—when I see

all this, the fire, the scaffold, and the outward inquisition, terrible as they are, seem to me inferior evils. I look with a solemn joy on the heroic spirits, who have met freely and fearlessly pain and death in the cause of truth and human rights. But there are other victims of intolerance, on whom I look with unmixed sorrow. They are those, who, spell-bound by early prejudice or by intimidations from the pulpit and the press, dare not think; who anxiously stifle every doubt or misgiving in regard to their opinions, as if to doubt were a crime; who shrink from the seekers after truth as from infection; who deny all virtue, which does not wear the livery of their own sect; who, surrendering to others their best powers, receive unresistingly a teaching which wars against reason and conscience; and who think it a merit to impose on such as live within their influence, the grievous bondage, which they bear themselves. How much to be deplored is it, that religion, the very principle which is designed to raise men above the judgment and power of man, should become the chief instrument of usurpation over the soul.

Is it said, that, in this country, where the rights of private judgment, and of speaking and writing according to our convictions, are guaranteed with every solemnity by institutions and laws, religion can never degenerate into tyranny; that here, its whole influence must conspire to the liberation and dignity of the mind? I answer, we discover little knowledge of human nature, if we ascribe to constitutions the power of charming to sleep the spirit of intolerance and exclusion. Almost every other bad passion may sooner be put to rest; and for this plain reason, that intolerance always shelters itself under the name and garb of religious zeal. Because we live in a country, where the gross, outward, visible chain is broken, we must not conclude that we are necessarily free. There are chains not made of iron, which eat more deeply into the soul. An espionage of bigotry may as effectually close our lips and chill our hearts, as an armed and hundred-eyed police. There are countless ways by which men in a free country may encroach on their neighbours' rights. In religion, the instrument is ready made and always at hand. I refer to Opinion, combined and organized in sects, and swayed by the clergy. We say we have no Inquisition. But a sect, skilfully organized, trained to utter one cry, combined to cover with reproach

whoever may differ from themselves, to drown the free expression of opinion by denunciations of heresy, and to strike terror into the multitude by joint and perpetual menace,—such a sect is as perilous and palsyng to the intellect as the Inquisition. It serves the minister as effectually as the sword. The present age is notoriously sectarian, and, therefore, hostile to liberty. One of the strongest features of our times, is the tendency of men to run into associations, to lose themselves in masses, to think and to act in crowds, to act from the excitement of numbers, to sacrifice individuality, to identify themselves with parties and sects. At such a period, we ought to fear, and cannot too much dread, lest a host should be marshalled under some sectarian standard, so numerous and so strong, as to overawe opinion, stifle inquiry, compel dissenters to a prudent silence, and thus accomplish the end, without incurring the odium, of penal laws. We have, indeed, no small protection against this evil in the multiplicity of sects. But let us not forget, that coalitions are as practicable and as perilous in church as in state; and that minor differences, as they are called, may be sunk, for the purpose of joint exertion against a common foe. Happily, the spirit of this people, in spite of all narrowing influences, is essentially liberal. Here lies our safety. The liberal spirit of the people, I trust, is more and more to temper and curb that exclusive spirit, which is the besetting sin of their religious guides.

In this connexion, I may be permitted to say, and I say it with heartfelt joy, that the government of this Commonwealth has uniformly distinguished itself by the spirit of religious freedom. Intolerance, however rife abroad, has found no shelter in our halls of legislation. As yet, no sentence of proscription has been openly or indirectly passed on any body of men for religious opinions. A wise and righteous jealousy has watched over our religious liberties, and been startled by the first movement—the faintest sign of sectarian ambition. Our Commonwealth can boast no higher glory. May none of us live to see it fade away.

I have spoken with great freedom of the sectarian and exclusive spirit of our age. I would earnestly recommend liberality of feeling and judgment towards men of different opinions. But, in so doing, I intend not to teach, that opinions are of small moment, or that we should

make no effort for spreading such as we deem the truth of God. I do mean, however, that we are to spread them by means which will not enslave ourselves to a party, or bring others into bondage. We must respect alike our own and others' minds. We must not demand a uniformity in religion which exists nowhere else, but expect, and be willing, that the religious principle, like other principles of our nature, should manifest itself in different methods and degrees. Let us not forget, that spiritual, like animal life, may subsist and grow under various forms. Whilst earnestly recommending what we deem the pure and primitive faith, let us remember, that those who differ in word or speculation, may agree in heart; that the spirit of Christianity, though mixed and encumbered with error, is still divine; and that sects which assign different ranks to Jesus Christ, may still adore that godlike virtue, which constituted him the glorious representative of his Father. Under the disguises of Papal and Protestant creeds, let us learn to recognise the lovely aspect of Christianity, and rejoice to believe, that, amidst dissonant forms and voices, the common Father discerns and accepts the same deep filial adoration. This is true freedom and enlargement of mind, a liberty, which he who knows it would not barter for the widest dominion, which priests and sects have usurped over the human soul.

(To be Concluded in our next.)

On Prayer.—No. 2.

PRAYER is a Christian duty; this, all professing Christians cheerfully admit. From its nature, it must involve individual responsibility; a position which seems occasionally to be forgotten. Prayers, and formularies of devotion, have often been promulgated by authority, civil or ecclesiastical; secular governments and priestly conclaves, have interfered in the communion of the heart with its Creator, prescribed the terms and phraseology, enumerated the requisite petitions, measured the quantity of penitence, estimated the offering of gratitude, and dictated with admirable precision, the amount of service which God must receive, and his creatures pay. And these mental fetters have been, nay, are now worn, and many have placed in jeopardy, if they have not actually renounced

that duty, which, as rational beings, they peculiarly owe to their Maker, and tamely acquiesced in the requirements of an authority, whose presumption is only equalled by its imbecility. Grovelling indeed must be the soul which resigns itself to the guidance of earthly power—of power so impotent as to be unable to ascertain the infraction of its own decrees, which can in reality accomplish no more than a compliance with outward forms, which, if unassisted by self-debasement and willing slavery, can merely bend the knee, not prostrate the mind; and whose mightiest efforts ends in the achievement of that hollow and hypocritical profession, which the Almighty denounces as the worship of the mouth, whilst the heart is far from him.

To those who are conscious of the vitality of heart-breathing devotion, how valueless must appear prayer-books and manuals, compared with the yearnings of the soul after God—the out-pourings of a spirit sick of sin, clothed in repentance, and earnestly coveting heavenly gifts and graces; yet, alas, how often are they made the worthless substitutes for those spiritual communings? How many, in those offices strictly pertaining to God, suffer the interference of Cæsar's power, fashion their worship after the manner of men, use the language which human authority prescribes, and approach Heaven's high Lord according to forms sanctioned by decrees of councils, and acts of parliament. Thus, virtually bowing the knee, in unhal- lowed adoration, to Nebuchadnezzar's Golden Image.

Prayer, to be acceptable, must be vital, intense, proceeding from concentrated mental powers—from a dedication of the whole heart, to the all-absorbing service. It cannot be regarded simply as a ceremony, which it is possible to observe, by the performance of a mere mechanical action. Yet this appears to be the evident tendency of published and unchanging rituals; and hence, however excellent, nay, perfect, they may intrinsically be, the comparatively narrow field which they necessarily embrace, renders them inefficient; and from becoming, by constant use, familiar to the mind, they are irremediably deficient in that freshness and vigour, so necessary to devotional elevation, and unequal to the production of that engrossing interest, without which, prayer is inert and debased.

Prayer is not merely the assent of the judgment to the propriety of the terms and sentiments which come beneath its cognizance. Whether an authorized or adopted

form be used in social worship, or free prayer, or extemporaneous intercessions be poured forth, the individual who vouchsafes no more than the cold consent of the head, the acquiescence of the understanding, without acquiring more invigorated feelings, quickened perceptions, and corresponding energy of heart, possesses but a weak and flickering flame of devotion within his breast. He lacks the spirit of prayer, the prostration of the soul, the humbling of a contrite and broken heart, the earnest seeking after and petitioning for healing grace and spiritual illumination.

Prayer is soul-service, not lip-service; it is inseparable from feelings of reverential awe towards the ever blessed God, of unspeakable love to the benevolent Father of the human race, of tender delight and joy in the contemplation of his unbounded mercies, of self-abasement and fervent sorrow for past guilt, of deep abhorrence of sin, of reliance on him for support in the abandonment of evil, of assured assistance in seeking his paths, and of unshaken gratitude and confidence, founded on the promises of an immutable Deity, who, being the object of aspirations breathed in the spirit of sincerity, hath declared himself to be the God who heareth prayer.

Truth also, is an essential of prayer; a feeling, firm, and all-pervading conviction of mental integrity. Here surely, can be no duplicity, no equivocation. In addressing the Omniscient, what mortal would dare to entertain dissembling thoughts? who would attempt to palm falsehood upon an all-seeing Deity? or approach with worldly guile and deception, Him who trieth the reins and searcheth the heart? A conviction of truth is essential to prayer, not only as relative to the state of the heart, but also to the object of worship. It is necessary that the soul be satisfied as to the correctness of its views on so important a subject, that it possesses confidence in the object of its adoration, has acquired firm conviction, experiences neither doubt nor misgiving; but having sought for, and obtained the invaluable blessing, the pearl above all price, the knowledge which maketh wise unto salvation, by the recorded revelation of the Most High, it can repose upon that ever blessed Being, as the rock of ages, happy and serene in the cheering persuasion, that its ascriptions are directed to that one, only true, and worthy object of religious adoration, which the universe, illimitable as it is, is able to contain—the one infinite, eternal, and omnipotent Jehovah.

ZACCHEUS.

The First Indian Church of America.

(Continued from page 21.)

“BUT Mr. Eliot’s labours were not confined to one or two places. He travelled into all parts of the Massachusetts and Plymouth colonies, even as far as Cape Cod and Martha’s Vineyard, offering to preach to as many of the sachems and their subjects as would hear him. ‘Having entered upon the teaching of these poor creatures, it is incredible,’ says Mather, ‘how much time, toil, and hardship he underwent in the prosecution of this undertaking; how many weary days and nights rolled over him; how many tiresome journeys he endured; and how many terrible dangers he had experience of. If you briefly would know what he felt, and what carried him through all, take it in his own words in a letter to the honourable Mr. Winslow; “I have not been dry night nor day, from the third day of the week unto the sixth, but so travelled, and at night pull off my boots, wring my stockings, and on with them again, and so continue. But God steps in and helps. I have considered the word of God, in 2 Tim. ii. 3. Endure hardships as a good soldier of Jesus Christ.”’

“He usually went once a-fortnight on his evangelical mission, though he knew that several of the Indian princes and priests had often plotted his destruction, and would certainly have put him to the most tormenting death, if they had not been awed by the power and strength of the English colonies. They looked upon Mr. Eliot as a man who designed to overturn their civil as well as religious policy. The prince was jealous of his prerogative, and the priest of his gain, and so both joined together to hinder the progress of the new doctrines. Innumerable were the affronts that he met with in his missionary work. Sometimes the sachems would thrust him out from among them, telling him, that if he came again, it should be at his peril. But his usual reply was, ‘I am about the work of the great God, and my God is with me; so that I fear neither you nor all the sachems in the country. I’ll go on, and do you touch me, if you dare!’

“Notwithstanding all these discouragements, the Christian religion began to obtain in several parts of the country. The new converts were distinguished by the name of the *Praying Indians*, who, as soon as they had renounced their old religion, abandoned their wild and barbarous way

of living. A considerable body of them combined together in the year 1651, and built a town by the side of Charles' river, which they called Natick. It consists of three long streets, two on this side the river, and one on that, with house-lots to every family. There is one large house built after the English manner. The lower room is a large hall, which serves for a meeting-house on the Lord's day, and a school-house on the week-days. There is a large canopy of matts raised upon poles for Mr. Eliot and his company; and other sort of canopies for themselves and other hearers to sit under, the men and women being placed apart. The upper room is a kind of wardrobe, where the Indians hang up their skins, and other things of value. In a corner of this room Mr. Eliot has an apartment partitioned off, with a bed and bedstead in it. There is likewise a handsome large fort, of a round figure, palisadoed with trees, and a foot-bridge over the river, in form of an arch, the foundation of which is secured with stone, with several little houses after the English fashion.'

"Eliot thus describes the building of the first Indian Church at Natick. 'We must of necessity have a house to lodge and meet in, and wherein to lay our provisions and clothes, which cannot be in wigwams. I set the Indians, therefore, to fell and square timber; and when it was ready, I went and many of them with me, and on their shoulders, carried all the timber together.'

"The new converts continued several years under the character of catechumens, all which time they were visited by Mr. Eliot or some other divine every week. At length the first Indian church was formed at Natick, in the year 1660. 'From this church and town of Natick,' says Gookin, 'have issued forth, as from a seminary of virtue and piety, divers teachers that are employed in several new praying towns.'

"But Mr. Eliot's care of the new converts was not confined to his own personal instruction. He therefore took an ingenious Indian, named Monequessun, into his house; and having taught him to read and write, made him school-master at Natick. Some of the Indians who had a genius for learning, were admitted into Harvard College, and had a liberal education bestowed upon them, whereby their congregations were quickly furnished with ministers of their own.

"It is no wonder after all this, that Mr. Eliot was in high

esteem among the new converts; that they consulted him as their oracle in all difficult cases; that they loved him as their very lives, and would run all hazards to serve him. He really deserved well of them, for no man ever took such true pains in the missionary work as himself: his name therefore will be mentioned with honour, as long as there is a Christian Indian in the world.

“Eliot certainly was the most successful missionary that ever preached the gospel to the Indians. His prudence and zeal, his patience, resolution, activity, and knowledge of mankind, were equally conspicuous. Many have done worthily in this benevolent work; but, if we unite an apt method of applying the truths of Christianity to the minds of the heathen, with the success of his labours, he far excelled them all. He likewise claims a very peculiar character, as being the first Protestant minister who diffused the beams of evangelical truth among the wild nations of this benighted part of the globe. The tribes that roamed through the deserts became dear to him, like his own people, and he often forsook the charms of civilized and cultivated society, to reside with men, who were not only unacquainted with every thing called urbanity, but who wanted comfortable means of subsistence; with whom he would associate days and weeks, to instruct them in divine things, and also acquaint them how they could improve their condition upon the earth. He partook with them their hard fare, with locks wet with the dews of the night, and exposed to attacks from the beasts of the forest.

“We come now to speak of that great and laborious undertaking, his translation of the whole Bible into the Indian language. The New Testament was published Sept. 5, 1661, and dedicated to Charles II. The Old Testament was published in 1663. A second edition of the New Testament appeared in 1680, and of the Old in 1685.

“Behold, ye Americans,’ exclaims Cotton Mather, ‘the greatest honour that ever you were partakers of! This Bible was printed here at our Cambridge; and it is the only Bible that ever was printed in all America, from the very foundation of the world. The whole translation he writ with but *one pen*—which pen, had it not been lost, would have certainly deserved a richer case than was bestowed upon that pen with which Holland writ his translation of Plutarch. The Bible being justly made the leader of all the rest, a little Indian library quickly fol-

lowed; for, besides Primers and Grammars, and some other such composures, we had the 'Practice of Piety,' in the Indian tongue, and the Reverend Richard Baxter's 'Call to the Unconverted.' He also translated some of Mr. Shepard's composures; and such catechisms likewise, as there was occasion for. It cannot but be hoped, that some fish were to be made alive, since the waters of the sanctuary thus came unto them.'

"The completion of his translation of the Bible, was a subject of deep interest to our venerable Evangelist, as may be seen from the following extracts from his letters to the celebrated Robert Boyle, Governor of the Corporation in England, for propagating the gospel among the Indians.

"Our praying Indians are numerous; thousands of souls beg, cry, entreat for Bibles. The great work that I travel about, is the printing of the Old Testament, that they may have the whole Bible. I desire to see it done before I die, and I am so deep in years, that I cannot expect to live long. I have added some part of my salary to keep up the work. My age makes me importunate. I shall depart joyfully, may I but leave the Bible among them. I am deep in years, and sundry say, if I do not procure it printed while I live, it is not within the prospect of human reason, whether ever, or when, or how, it may be accomplished. The work goeth on, I praise God.—The Bible is come forth, many hundreds bound up, and dispensed to the Indians. I am old, ready to be gone, and desire to leave as many books as I can.'

(To be Concluded in our next.)

Hymn

Composed by Mr. Josiah Biglow, of Natick, and sung at the dedication of the Church, November 20, 1828.

THOU Mighty One! whose boundless sway
Pervades all worlds, and fills all space,
To Thee we bow, to Thee we pray,
To Thee we consecrate this place.

Here first the forest sons were taught
To know thy Name, and own thy Word;
Here first thy beams of truth they caught,
And nature's children own'd Thee Lord.

Our fathers, on this hallow'd ground,
 From olden time, have knelt and pray'd,
 And we, their children, would be found
 To tread the footsteps they have made.

Again, O Lord! thine altars blaze,
 Again thy temple decks the land,
 Where stranger-nations mingled praise,
 Led by the Saviour's guiding hand.

God of all people! we would bring
 The offering of our praise to Thee,
 And, while our lips thy glories sing,
 May every heart thy dwelling be.

This humble effort of our powers—
 This lowly temple—we have given;
 O may it prove to us and ours,
 The house of God, the gate of heaven!

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*To the Rev. Gavin Struthers,*

Minister of the Relief Chapel, Anderston, Glasgow.

SIR,

YOU will be surprised, probably, at receiving a letter from me. You cannot, however, be more surprised than I was, on learning of your refusal to meet me at a funeral. I would even yet indulge the hope, that the circumstances may have been mis-stated to me; but I am afraid not. The facts of the case are, I believe, as follows:—A member of my congregation, of industrious habits and of unblemished character, after a long illness, during which I often visited him, and had occasion to see and to admire the calm and Christian resignation with which he bore his sufferings, was called away in the hope of a better world, through the death and resurrection of the Lord and Saviour Jesus Christ. His widow, who is, or was, I understand, a member of your congregation, or, at any rate, professing similar religious opinions with yourself, invited you to attend and take part in the funeral. On the letter being left at your house, you asked the man who carried it, if Mr. Harris had visited Mr. Gillies during his sickness? The reply was, several times. You then inquired, if Mr. Harris would be at the funeral? The answer was in the affirmative. You then said, "I cannot attend, I cannot say Amen to his prayers." The man suggested

that as a great many individuals had been invited to the funeral, you would probably be in a different room, and, perhaps, in a different house from that in which Mr. Harris would be placed. After hesitating a short time, you declared you could not attend the funeral with Mr. Harris.

Such, Sir, are the circumstances as they have been represented to me, and as they are currently reported in the neighbourhood. Are they true? I shall sincerely rejoice in being able, on your authority, to contradict them. But if true, are they accordant with the feelings and the character becoming either a man or a Christian? Are they such as to adorn the profession of a Christian minister? Was it a fitting time, when the hand of God lay heavy on the widowed mourner, when she needed all the consolations of Christian benevolence, for you to pass “by on the other side;” and whilst the grave stood open to receive the body of the husband, to lacerate the feelings of the living, and to dishonour the memory of the dead? Is not the Almighty Father emphatically proclaimed, to be the God of the widow; and did you, regardless of the holy excellences which it was your duty to strive to imitate, cause the widow’s anguish to be even more heart-rending? Does not that Religion, of which you are the minister, teach you to “weep with those who weep;” and did you, reckless of the duties of your sacred office, add insult to agony? Is such the conduct which your principles teach you to exhibit to the mourner in Zion? Then are they not the principles of the Gospel of the blessed and benignant Jesus, for such conduct is alien to his practice, and opposed to his commandments.

Was there any thing in the character of the departed, to justify the outrage on his bereaved partner? He was industrious, he was virtuous—fearing God and in charity with man. But he was poor; and worse than all, inquiry, and prayer, and the Bible, had led him to renounce the prejudices of his youth, and to believe—to profess the faith of Christian Unitarianism! And was this the heinous—the unpardonable offence, which could not be atoned except by your violating your duty to the living? You could not attend the funeral—you could not say Amen to my prayers. Indeed! Have you ever heard me pray? Or did you, in uttering that sentiment, set at defiance every principle of justice, and condemn me without a hearing?

Why can you not say Amen to my prayers? Do you

not believe and uphold that same Bible which is my most valued treasure? Do you not believe, as I rejoice to do, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? Do you not believe, as I gladly do, "how God anointed Jesus of Nazareth with the Holy Ghost and with power"? Do you not believe, as I firmly do, "that God hath made that same Jesus" "both Lord and Christ"? Do you not believe, as I do, and "also joy in God through our Lord Jesus Christ, by whom we have now received the atonement"? Do you not believe, as I do, that, "as in Adam all die, even so in Christ shall all be made alive"? Do you not believe, as I do, that "the hour is coming in the which all that are in their graves shall hear his voice and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation"? Is it not the foundation of your preaching, as it is of mine, that God "now commandeth all men every where to repent, because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given an assurance unto all men, in that he hath raised him from the dead"? Is it not your object, as well as mine, to "preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus"? Is it not "through him we both have access by one Spirit unto the Father"? Is not the commandment of the Saviour your guide to the exercises of devotion, as I gratefully acknowledge it is mine, "When ye pray, say, Our Father"? Why, then, can you not say Amen to my prayers?

Did not your Saviour tell you, that "the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him"? Do you not obey his bidding? I trust it is my delight, as well as my consolation, to approach in humility that holy Father, and in the blessed name of Jesus, to pour forth my thanksgivings for his rich and undeserved mercies; soliciting the pardon of transgression, upon amendment; asking for guidance, protection, blessing; imploring that Christian hope and Christian salvation, may be the inheritance of all men; interceding for enemies, and those who vilify and reproach through ignorance or prejudice; fervently uttering aspira-



tions, that misery may be assuaged and affliction sanctified, and poverty be mitigated, and iniquity stayed, and righteousness and charity abound; that God may be adored in purity, and his creatures be intelligent, virtuous, and happy; that the Saviour may be venerated, and the all-gracious Father be hallowed and glorified. And you cannot say Amen to such prayers! Why not? If from ignorance of the faith and practice of the Christian Unitarian, seek for knowledge. If from bigotry, cast out the demon. But of this be sure, the age of priestly intolerance is passing away. The people will not long bow down before the dictation either of Catholic or Protestant Popes. Yours is the first instance I have met with, of the minister of any denomination refusing to meet me at a funeral. For the honour of the age and country, may it also be the last and the only example. No religious teacher can be long respected, however loud may be his professions, or however stern may be his orthodoxy, who does not show by his conduct on all occasions, his practical regard to the commandment and the spirit of Christianity, "that he who loveth God, love his brother also."

I have addressed you plainly, as I conceived the circumstances demanded. If I have been misinformed, you can easily set me right, and I shall be happy in refuting the statement. If it be a correct representation, I fervently pray, that you may see and acknowledge your errors; and that, as your mind becomes more enlightened, your heart may become more benevolent. And to this aspiration, I hope your future conduct at least will respond, Amen!——I am,

With sincere wishes for your present and eternal happiness,  
Yours respectfully,

GLASGOW, 6th September, 1830.

GEORGE HARRIS.

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*Extracts from Sermons [posthumous] of the late  
Rev. James Scott.\**

(Continued from page 15.)

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*A recommendation of knowledge in general.* "Knowledge of almost every kind is agreeable and useful; and in an age of general inquiry, the means of improvement

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\* A Stone Tablet, in the chapel in which Mr. Scott officiated, at the village of the Lye-Waste, near Stourbridge, bears the following inscription:—

should be extended as much as possible. It is knowledge in connection with virtue, that chiefly distinguishes us from the inferior creatures, and that makes the principal difference between man and man. If we look back upon past ages, or survey the present state of the world, we shall find that the most respectable nations cultivated science. The ancient Egyptians countenanced and excelled in various branches of learning; the studious Athenians are still celebrated for their knowledge; and the wise Romans were the zealous imitators of learned Greece. In America and Switzerland, the great body of the people are enlightened, and converse much upon the various subjects of knowledge. And in Britain, more true knowledge now prevails amongst the people at large, than could be found in the universities some ages back, which is owing to the invention of the art of printing, progressive reformation, the increasing circulation of the Holy Scriptures, and the numerous periodical publications, which are read with great avidity by all ranks of people"—(p. 119, 120).

*Connection of Knowledge with Piety.* "Some may seem disposed to ask, Is the acquisition of general knowledge favourable to the advancement of piety? In some particular cases it may not; for instance, a person who has a taste for science and literature, may devote so much time and attention to his researches, as to neglect to cultivate and cherish a spirit of devotion. I grant, also,

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" In Memory of

The Reverend JAMES SCOTT,

who, after making several attempts to establish and support religious services in licensed private houses, during the years 1790 and 1792, with the aid of friends, founded

This Chapel,

The first place of public worship ever erected in

This Village, A. D. 1805.

In the evening of the Lord's day, January 5, 1806,

he first engaged in the services of the place, and continued preaching the Gospel to the poor, to the end of his valuable life.

He also acted as Patron; generously defraying every expense attending the purchase of additional land and repairs of the building, and bequeathing the sum of

Two hundred pounds

For its support.

He died universally lamented, Dec. 19, 1827, aged 59.

They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars

for ever and ever.—DAN. xii. 3.

The Trustees appointed by the Founder,  
A. D. 1820, erected this stone, 1828."

that there are some kinds of knowledge much better never learned, and which may be very injurious to religion; I mean such as is communicated by conversation, or books which tend to inspire levity, to give false and romantic ideas of human life, and to corrupt the morals. But a proper course of reading, duly regulated, in which I include ancient and modern history, the nature, progress, and improvement of the arts and sciences, and the lives of persons of distinguished eminence, will furnish us with knowledge highly favourable to piety, by expanding the mind, and suggesting valuable ideas and useful reflections. The real Christian will make all his studies subservient to his growth in religion. When he reads of the vices and punishment of the wicked, he stands in awe, and fears to sin. The contemplation of excellent characters leads him to imitate their virtues. The history of nations and of every succeeding age, directs his admiring thoughts to the superintending providence of God. And when any useful hints of instruction meet his eye, or strike upon his ear, he points the moral to his heart"—(p. 120, 121).

*Duty and advantage of studying the Scriptures.* "If we are fully persuaded, after impartial, diligent, and serious investigation, that the books of the New Testament proceed from God, that they contain a clear, consistent, and complete system both of truth and duty, and that they have a direct tendency to form rational, immortal beings, to wisdom, goodness, and happiness, our next care and concern should be, to inquire into their sense and meaning; to study and apply the important principles with which we are there furnished, as the rule of our faith, as the directory of our conduct. The enlightened and serious Christian is fully convinced that there is no volume which contains such valuable information as the Bible; no book which describes such an extensive portion of time, or so great a number of facts; which records such remarkable changes and events, or which abounds with such excellent instructions and awakening motives. The man who has carefully studied this book, has acquired a considerable portion of general and a large store of valuable and useful knowledge"—p. 121, 122.

*Sketch of the origin and history of Protestant Dissenters in England.* "When the doctrines of the Reformation began to prevail in this kingdom, about the year 1530, those who separated from the Church of Rome,

were divided into two parties. The one preferred the Episcopalian form of Church government, together with the liturgy, rites, and ceremonies of what is now denominated the Church of England. And the other adopted a more simple mode of discipline and worship, which they apprehended to be most agreeable to the nature of the Christian dispensation, and the practice of the early ages, and which had been introduced for a considerable time in the reformed churches in Switzerland.

“In 1559, Queen Elizabeth having declared in favour of the former, it became the established religion. Hence arose the distinction between the Episcopalians and the Dissenters. And the name of Puritans, by which the Dissenters were at that time generally known and distinguished, though sometimes applied to them by way of reproach, derived its origin from their holy and exemplary lives. After the restoration of Charles II. and in the year 1662, the Act of Uniformity was passed, which required all officiating ministers to subscribe articles of faith, and to declare their unfeigned assent and consent to every thing therein contained. On this occasion, more than two thousand conscientious clergymen, who scrupled to comply with this requisition, resigned their livings, and formed a large and respectable acquisition to the general body of Dissenters, founding, also, in many places, new and flourishing societies. Honourable testimonies were borne to their virtues by several dignitaries of the National Church. Bishop Burnet remarks, that many of them were distinguished by their abilities and their zeal. And the great Mr. Locke, speaking of the ministers ejected in 1662, observes, ‘Bartholomew-day was fatal to our Church and religion, in throwing out a great many worthy, learned, pious, and orthodox divines, who could not comply with some things in the Act of Uniformity.’ A number of the present Non-conformists are descended from families of great respectability of character; and most of them can boast of some ancestors, who were eminent examples, and, perhaps, distinguished patrons of religion in the day in which they lived”—(p. 132, 133).

*Comparative state of religion among the Dissenters of the former, and of the present age.* “Limited as the sphere of our observation is, I think we may justly remark, that some individuals may be found, in all respects equal to the Puritans, and who would act as they did, in similar circumstances.

"It may also be observed, that many, in the present day, entertain juster views of religion than their ancestors, the original text of Scripture having, since their time, been more minutely investigated, more fully illustrated, and better understood; and that, in some instances, the modern Dissenters excel them in candour towards persons of different sentiments, and in the support of benevolent institutions for the instruction of the young and ignorant, and for the retreat of indigence and affliction. But whether the general body of Non-conformists do not fall short of the devotional spirit of their ancestors in some very important respects, deserves our serious consideration"—(p. 136, 137).

(To be Continued.)

## REVIEW.

*The Course of Time: a Poem, in Ten Books. By Robert Pollock, A.M.—Eighth Edition.—p. 394.\**

THE work before us, is a religious poem, founded on the popular system of religion; a kind of imitation of Milton's *Paradise Lost*, but possessing little of its beauty and sublimity. The poet commences, by invoking the "Eternal Spirit"—the "God of truth," to "inspire his song" and "unscale his eye." Yet, it is certain, that, after all, he writes from *imagination*, as all poets, that are not prophets, do. We fancy he describes himself in the following lines; and we cannot forbear adding, that, in one particular, the description is but too accurate:—

"The youth of great religious soul who sat,  
Retired in voluntary loneliness,  
In *reverie extravagant* now wrapped,  
Or poring now on book of ancient date,  
With filial awe, and dipping oft his pen  
To write immortal things; to pleasure deaf,  
And joys of common men; working his way  
With mighty energy, *not uninspired*."—(p. 242.)

Now, we very much doubt, whether the hallowed subjects of religion ought to be made the ground of a poem of *imagination*, much less of *reverie extravagant*. For the Sacred Scriptures were not given us for the exercise

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\* This *Review* was written under the impression, that no other on the same work had appeared in any of the Unitarian Periodicals. But the reader will find one, containing a fine eulogium on the poem, in the *Monthly Repository* for 1828, New Series, Vol. ii. p. 380—383.



of the flights of fancy, but that "the man of God might be perfect, thoroughly furnished unto all good works," and made "wise unto salvation." The simplicity of the Gospel, ought by all means to be preserved; and poetical imagery, however rich and grand, can never atone for the loss of it. And for this reason, it may be questionable, whether Milton's *Paradise Lost*, beautiful as it is, has not done more harm in the Christian world, than it has done good. As an instance, take the popular doctrine of the existence of the Devil, and compare it with *Paradise Lost*, and the account of the fall in *Genesis*. For our own parts, we have no hesitation in saying, that the prevalence of its belief may be more easily traced to the poem, than to the Sacred History. We would not be thought to be dead to poetical harmony, or insensible to the impression of poetical beauty; but we have so great a veneration for the Scriptures, and prize so highly the charter of our immortal hopes, that we would not, for all the pleasure that poetry can inspire, have the imagination sport with the things belonging to our everlasting peace. It may be said, that "the prophets were poets, and, therefore, poetical writing is not injurious to the interests of religious truth." When poets are prophets again, they may be allowed, and allowed with safety, to give expression to their holy musings, in the beautiful and sublime language of poetical imagery; but not till then. Moreover, the sincere Christian, who would "prove all things, that he may hold fast that which is good," and who would have his mind illumined with the true light of the Gospel, will be careful, in his perusal of works of imagination, that he be not "beguiled from the simplicity that is in Christ;" and that he distinguish, as accurately as possible, between *the sober truths of Christianity*, and the fanciful creations of "*extravagant reverie*."

The plan of the poem, if we have rightly understood it, is soon told. An inhabitant of earth is summoned from this sublunary scene. In his devious flight from this "vale of tears," he stops by the way at the infernal regions, which he enters, not to suffer the pains of purgatory, but to behold the horrors of those dismal abodes; at least (judging from his subsequent relation) there is no other apparent object that we can divine in such a visit. After satisfying his curiosity with scenes of misery (too horrible to be described), he proceeds onward to his destination.

When arrived at the haven of eternal rest, he is welcomed as "*The New-arrived*," and is introduced to the bard of the celestial regions, who strikes his lyre, and unfolds to him "*The Course of Time*."

The new-arrived gets to heaven, but is entirely ignorant of the Gospel. The reason, we are led to conclude, is, that "he comes from the arctic regions" (p. 27), where, we suppose (for we are not informed), the sound of the Gospel never reached his ears. Nevertheless, "having not the law, he was a law unto himself;" and obeying this "law written in the heart," "virtue in him was rife;" and fully "equipped" "for heaven" (p. 9), he entered its blessed abodes amidst the greetings of the celestial inhabitants. We are glad to see this liberal and truly Christian doctrine, thus freely admitted: though we know not how any one, at all acquainted with the Scriptures, could deny it for a moment.

We have perused the work with mingled emotions of pleasure and pain. Our eye has passed over many beautiful passages; but it has also often shrunk with dread, from the gloomy representations which are given of the Divine Being. Oh in what terrific colours is the Almighty portrayed! It is impossible to *love* such a Being; for it is impossible to love *vindictiveness*. As we have proceeded, we have repeatedly asked ourselves, "Where is that gracious Father, whom the Saviour taught in those gentle accents which fell from his lips?" But we have asked in vain; for this benignant Parent is no where to be found in "*The Course of Time*." And we have again been confirmed in our long, deliberately settled opinion, that what is popularly called Orthodoxy, is utterly inconsistent with the Fatherly character of God. And on this account, we deeply regret, that a work like the present, which blazons forth a *vindictive* God, should have been so generally and so welcomely received, as to arrive at the *eighth edition*. We say, we deeply regret this; but we have consolation with our regret. For we can safely leave the truth of God, to the care of God; and we feel firmly persuaded, that it will finally emerge from the corruptions by which it is now surrounded, and present itself to the world pure as that holy Being, from whom it originally emanated. We look forward to this glorious period with confidence—with joy, which nothing can suppress. In the meantime, we will use our diligence to accelerate

its approach, and will lift up our voice against any work, that shall come under our observation, which shall ascribe *vindictiveness* to the universal Father. This charge we bring against the work before us; and in the course of our quotations, we shall establish it by the most abundant proof.

Speaking of the Divine Record of the deeds of men, the poet says,

“As if engraven with pen of iron grain,  
And laid in flinty rock, they stand unchanged,  
Written on the various pages of the past:  
If good, in rosy characters of love—  
If bad, in letters of *vindictive fire*;  
God may forgive, but cannot blot them out”—(p. 149, 150).

We read these lines with a kind of shuddering horror. For the wicked, there is nothing in reserve but *vindictive* punishment; and for the righteous penitent, there is not complete forgiveness; for God, even God himself, cannot blot out their sins. Every evil deed they commit, says our author, “for ever” remains

— — — — — “a dark,  
Unnatural, and loathly moral spot”—(p. 151).

We know it is but too common an expression with frail and erring mortals, “I can forgive, but I can never forget it.” And this is the sentiment of our poet, in the above passage—this is the character that he would ascribe to our heavenly Father! We prefer to our author’s doctrine, the following declarations, from a Book which we hold in much greater veneration than “*The Course of Time*.” —“Why will ye die? For I have no pleasure in the death of him that dieth, saith the Lord God.” Ezek. xviii. 31, 32. “I have *blotted out*, as a thick cloud, thy transgressions, and, as a cloud, thy sins.” Isa. xlv. 22. “Repent ye, therefore, and be converted, that your sins may be *blotted out*.” Acts iii. 19.

The betrayer of innocence, at the last great day, “pierced with perdition,” reads

“His sentence burning with *vindictive fire*”—(p. 292).

And describing the punishment of Satan, our author says,

“and, now and then, the bolts  
Of Zion’s King, *vindictive*, smote his soul  
With fiery wo, to blast his proud designs”—(p. 355, 356).

There is a predilection in the writer, to dwell on terrific subjects; and frequently have we been compelled to

exclaim, "These are the gloomy horrors of a dismal mind." We have much more of hell than of heaven, presented before us; and there is a reckless wantoning in suffering, which we do not recollect having seen equalled in any work of the present day, that has come under our notice. The following is an instance similar to those which we have already adduced. It is "the Father of mercies" who is speaking, in reference to his Son, the meek and lowly Jesus:

"Has he not taught, beseech'd, and shed abroad  
The Spirit unconfined, and given at times  
Example *fierce of wrath* and judgment, pour'd  
*Vindictively* on nations guilty long?"—(p. 378, 379).

For our own parts, we know not where to look for such examples: we have never seen them ourselves. Of "*fierce wrath*," and "*vindictive judgment*," he has said not a word in his mild and benignant religion; and it is only in systems engendered by "voluntary loneliness," and "*extravagant reverie*," that such things salute our ears.

We have the Son of God, the Judge of the world, presented to us at the great day of account, rendering to all according to their deeds. After the dread sentence is pronounced, he dashes the wicked from the walls of heaven, into a lake of burning fire below; and such is the dead and awful silence which reigns, that they are distinctly heard to fall into the fiery lake. Take the passage:

"That silence which all beings held,  
When God Almighty's Son, from off the walls  
Of heaven the rebel angels threw, accursed,  
So still, that all creation heard their fall  
Distinctly, into the lake of burning fire,—  
Was now forgotten, and every silence else"—(p. 385).

"*All creation heard*" the splashing of those miserable wretches into the liquid flames! What a tremendous idea! And what horrible sufferings! Yet, this done, we are told, that

"God grew dark with utter wrath;  
And drawing now the sword, undrawn before,  
Which through the range of infinite, all round,  
A gleam of fiery indignation threw,  
He lifted up his hand omnipotent,  
And down among the damn'd the burning edge  
Plunged; and forth from his arrowy quiver sent,  
Emptied, the seven last thunders ruinous,  
Which, entering, wither'd all their souls with fire.  
Then first was vengeance, first was ruin seen!  
Red, unrestrained, final, *vindictive*, fierce"!—(p. 386).

There is a scrambling amongst these hapless wretches, when lighting in this fiery gulf. And no wonder, that amidst the excruciating tortures of boiling flames, they should attempt to fly and make their escape. And though the *extravagant reverie* of a gloomy fiction, we cannot forbear feeling anxious, that they may secure their retreat. But it is a vain and hopeless struggle; for they are still pursued by the "tides of dark tempestuous wrath," in which they are incessantly tossed. And

- - - - - "greater wrath,  
Behind, forbade, which now no respite gave  
To final misery. God, in the grasp  
Of his Almighty strength, took them upraised,  
And threw them down into the yawning pit  
Of bottomless perdition, ruin'd, damn'd,  
Fast bound in chains of darkness evermore;  
And Second Death, and the Undying Worm,  
Opening their horrid jaws, with hideous yell,  
Falling, received their everlasting prey"—(p. 317).

This may be thought promoting the glory of God. But we think we pronounce more correctly, when we say, that it is libelling his character. Think of the miserable damned, boiling in liquid flames, and scrambling to escape the horrid pit of destruction; but as they rise, are grasped and thrown down again by the Almighty, with all the malignity that a demon could feel!

Akin to the foregoing, we have a highly wrought, but dreadful and horrible description of "the worm that never dies:"

"One I remark'd  
Attentively; but how shall I describe  
What nought resembles else my eye hath seen?  
Of worm or serpent kind it something look'd,  
But monstrous, with a thousand snaky heads,  
Eyed each with double orbs of glaring wrath;  
And with as many tails, that twisted out  
In horrid revolution, tipp'd with stings,  
And all its mouths, that wide and darkly gaped,  
And breathed most poisonous breath, had each a sting,  
Forked, and long, and venomous, and sharp;  
And in its writhings infinite, it grasp'd  
Malignantly what seem'd a heart, swollen, black,  
And quivering with torture most intense;  
And still the heart, with anguish throbbing high,  
Made effort to escape, but could not; for  
Howe'er it turn'd, and oft it vainly turn'd,  
These complicated foldings held it fast:  
And still the monstrous beast, with sting of head  
Or tail transpierced it, bleeding evermore!  
What this could image, much I search'd to know;  
And while I stood, and gazed, and wonder'd long,



A voice, from whence I know not, for no one  
 I saw, distinctly whisper'd in my ear  
 These words: This is the worm that never dies"—p. 11, 12).

Think of the heart quivering with torture intense, grasped in the complicated foldings of this malignant never-dying worm! No wonder that it should be *swollen* and *black*. But it is a wonder, that it should *bleed evermore*.

We had thought, that such "raw-head-and-bloody-bones" stories, as fire and brimstone, and thousand-headed serpents, &c. &c. had been reserved for silly old nurses, to frighten children withal. But, apparently, we were mistaken; as they are still gravely recommended for the edification or amusement of "children of a larger growth." We hope, however, the time is not far distant, when a more enlightened system of education may be adopted. The march of intellect has commenced; and, we trust, it will not halt, till it shall have accomplished the thing whereto it was sent.

(To be Continued.)

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## THE CHRISTIAN PIONEER.

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GLASGOW, *October 1, 1830.*

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ON Sunday, 22d August, the Rev. William Smith, the first licentiate of the Remonstrant Synod of Ulster, commenced his public services as the Minister of the Unitarian Congregation of Dundee. In the morning, the Rev. George Harris conducted the worship, and preached on the duty of ministers and people devoting all their powers to the promotion of the great purposes and holy will of the all-gracious Father, concluding with a special charge to Mr. Smith and the Congregation. The little place of worship was crowded to excess, by an audience composed of persons of all classes and all denominations. In the afternoon, the whole service was conducted by Mr. Smith, and a truly interesting service it was. His concluding observations, particularly, in which he spoke of his entrance on the ministry, and the peculiar trials and duties he should have to go through, were excellent and appropriate, and made apparently a great impression. A larger place of meeting had been engaged for the evening, and it was filled with a deeply attentive congregation, when

Mr. Harris again preached. We earnestly hope, that this auspicious commencement may be the precursor of brighter days, and increasing prosperity, to our Congregation in Dundee. Long have they nobly struggled with adverse circumstances. Consistently have they opposed the prejudices of the day, and borne their testimony to long lost truth. Those are now amongst them, and have in times past been united with them, who desire not honour from men, or large is the meed of praise which they deserve. May the mantle of departed and of living worth, descend on the Minister whom they have chosen. May he be happy and successful; may the People abound in good and righteous works; may the truth of Christ Jesus be advocated fearlessly and embraced fervently, and may God be glorified.

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THE letter to the Rev. G. Struthers, inserted in the preceding pages, was sent to that Individual on the 6th September. No answer having been returned by the 17th, it was published, with additional remarks, addressed to the Inhabitants of this City. A *second* Edition has been already called for. We are happy to contrast with the conduct of this Minister, the sentiments expressed at a meeting of the Town Council of Edinburgh, and their subsequent decision. They are honourable alike to the respected Individual in question, as well as to that assembly of which he has been elected a member. *One* person, indeed, was found there also to utter the sounds of intolerance, but they found no response in the minds of the Council. Virtuous and honourable character, and not the belief or the mere profession of a creed, was deemed the best passport to social distinction and friendly intercourse. And we are satisfied, the people of Glasgow will not sanction by their approbation, a different measure of public worth, which would prefer profession to practice, and would exclude the honest whilst it sanctioned the time-serving.

“On the presentation of the leet of the Incorporation of Surgeons, a most important discussion took place.—Bailie Blackwood said, that though he did not intend to move that the first three of this leet should be struck off, still he could not approve of the gentleman at the head of it, as being qualified to be a member of the Council. He held religious opinions which he could not approve of, and which he thought disqualified him from acting as a member of the Council. He felt no animosity to Dr. Gairdner, but he consid-

ered, that, by the statutes of the land, the Council were bound to allow only the most *godly* persons to be admitted in their number. In his sense of the word *godly*, it applied to persons who were of the Established Religion of the land, and not to individuals such as Dr. Gairdner, whose religious opinions differed from the doctrines of the Church in fundamental points!—Deacon Wood, in a most excellent speech, defended the leet of the Surgeons. He said that the leet, and the person at the head of it, were the unanimous choice of a very full meeting of the College. Dr. Gairdner was a person whom the Incorporation highly respected, and who had on all occasions conducted himself with the utmost honour and integrity. He was, therefore, considered fully qualified to be their head, and to discharge his public duties in the Town Council. He hoped the day was gone by, when a man was required, before taking office, to go over his Catechism, and to be asked, whether he was an Episcopalian, Unitarian, or Methodist. He considered Dr. Gairdner as indeed a godly man, though he differed from him in religious opinions. In respect to the Established Church, he was sure, that though he dissented from it, he would support, with all his power, the exercise of the patronage of the Council in favour of the best clergymen to fill the city charges. He concluded by moving, that the first three be given.—Mr. Gordon Brown, in seconding this motion, stated, that he was always friendly to the giving to the Incorporations the first three on their leets, and to the principle on which this conduct was founded, that the public bodies themselves were the best judges of the qualifications of those who were to represent them. The objection to the exercise of office on account of religious opinions, was connected with the great question of civil and religious liberty; and he hoped that the manner in which the distinguished person at the head of his Majesty's Councils had acted, in the settlement of the Test and Corporation Acts, and of the claims of the Roman Catholics, had set this subject for ever at rest. He should be sorry that this topic should be again revived in a Burgh Council. He was acquainted with Dr. Gairdner, and he knew him to be a most honourable person, and fully qualified to discharge his public duties in the Council.—Dr. M'Lagan wished to bear testimony to the integrity and undoubted honour of Dr. Gairdner. Though opposed to him in religious opinions, he knew no man who knew or studied his Bible more closely than he did. He was in every way entitled to be called a godly man, in so far as good conduct and excellent practice qualified any man to that epithet. He would never himself prefer a man who hypocritically acquiesced in the Established Religion of the country and attended the Church, but who showed that he had the form of religion without the power, to the person who could not conscientiously conform, but whose life was unblemished and honourable. He would therefore recommend Dr. Gairdner as a person of honourable and honest principles, and who would act in such a manner as would do credit to himself and the Council. After some further discussion, the Council adopted the motion of Deacon Wood to give the Surgeons the man of their choice.”—*The Scotsman*.

THE  
CHRISTIAN PIONEER.

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No. 51.      NOVEMBER, 1830.      Vol. V.

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*The Charter of the Free School for the Inhabitants of Birmingham, founded and endowed by King Edward the Sixth, 2d January, 1552.\**

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WE shall invite the attention of our readers to a single class of very recent facts connected with this Charter.

The governors of King Edward the Sixth's Free Grammar School in Birmingham, submitted to the last Parliament, at an advanced period of its final session, a Bill for the enlargement of their powers, and the more effectual administration of their trust. This they did under the authority and direction of the Court of Chancery. The Bill† originated, as, in such cases, is the usage, in the House of Lords, where it was read for the first time, early in May [13th], the second time, May 17th, and was ordered to be considered in Committee on Friday the 28th day of the same month.

It is of importance to state, that the governors, though, on this occasion, as in many a former instance, they had been for some time‡ before the Chancellor, and had long projected the Bill of which we are speaking, made, however, no communication of their design and views to the inhabitants of Birmingham. For the inhabitants of that town King Edward VI. had granted the Charter and founded the School: yet in no degree or way had they been consulted as to the measures contemplated by the

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\* London. Longman & Co. 1830. 8vo. 18. p. It is a "literal copy of the Charter," which has been made from an official extract, accurately collated with the original record in the Chapel of the Rolls. A translation is printed in parallel columns, and a brief note of the subject-matter of each section is placed in the margin." *Editor's Advertisement.*

† This Bill consisted partly of a long recital [twenty-six pages], partly of enacting clauses [in sixteen pages], and, further, of schedules [p. 43-52, both inclusively], the third of which presents a scheme framed by a Master in Chancery, J. W. Farrer, Esq. for the future government of the School. It is material that these circumstances be kept in view, as they throw a strong light on the character of the Bill. A general and a sweeping clause of enactment in the body of it, was intended to give the intolérant, excluding provision, in the third schedule, the force of law!

‡ From at least the year 1824.

application for a legislative act. The Bill, which the Upper House entertained, almost to a third reading, was *solicited*—was treated as an estate bill—as a private bill.\* Chiefly for that reason, it had its rise among the Lords Spiritual and Temporal: and, therefore, its authors looked forwards to its passing in the comparative secrecy and silence with which almost every bill of the same general description receives the sanction of a British Parliament.

They were mistaken. Circumstances now to be related, became the occasion of this Free School Bill being matter of some notoriety, first in Birmingham, and, very soon afterwards, in other towns and districts of the kingdom.

It had been rumoured that a clause in the intended Bill, would provide for the future governors of the School being *eligible* exclusively from among members of the Established Church of England. For a number of years, it had been the *practice* to choose none from any other religious community.† Henceforth (so said Report) the restriction was to be made imperative, by law, upon the electors; that is, upon the surviving governors. They who were to be the objects of the excluding clause, could with difficulty believe that any such measure was designed. When they considered that we live in Great Britain, and in the nineteenth century, and that the national test and corporation acts, together with certain other disabling and penal statutes, had been repealed—when so much was recollected, even independently on any thing regarding the history and state of Birmingham—how could the dissenters imagine that there existed a serious thought of asking, at such a period, and in such circumstances, for a *local* test and corporation act?

The Bill was already in the House of Lords,‡ when one of the governors happened to be in company with an individual dissenter of Birmingham, whose thoughts he directed in conversation, to the projected improvement of the buildings, &c. of the Free School; while he added, with a familiar, and somewhat playful air, “we have a

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\* See what Blackstone says of Private Acts of Parliament.—*Commentaries*, &c. [ed. 15.] vol. i. 86. ii. 346.

† In 1781, there appear to have been two Protestant dissenters among the governors of this Free School. Hutton's History of Birmingham [1781], 208. One of these continued to be a governor until the time of his death, a few years since: the other vacated his office, by removal to a distance.

‡ This was early in May, 1830 [before or about the 13th instant].



clause that renders you Non-conformists ineligible to the government of it:" and perceiving his companion to be startled at this intelligence, he went on to say, "it is, you know, a thing of course; the School being a *royal* foundation!" In such reasoning, the interlocutor in the dialogue could not acquiesce, but seriously replied, "No: I can by no means admit it to be a thing of course."

Here it is obvious to remark, that the argument of the governor, if argument it was designed to be, flew up in his own face. Municipal corporations, &c. are *royal* foundations: yet the corporation, like the test act, is repealed.

To pursue the narrative—the individual dissenter who had borne his part in this conversation, instantly disclosed the tenor of it to some of his immediate connexions. Measures were, accordingly, taken without delay, to ascertain the fact officially, and to provide for the abatement of the grievance.

Nor was any time to be lost. There remained but a very short interval before the day appointed for the Bill's passing through another of its stages. A general meeting of the dissenters of Birmingham could not be convened at a moment's notice. Some leading members of the several denominations of them, therefore, came together, and determined on remonstrating with the governors respectfully and firmly, and, in the event of their retaining the obnoxious clause, on framing measures of the most prompt, active, honourable, and effectual opposition. A deputation from the meeting was selected to wait on the bailiff\* of the School. To this gentleman they presented a written *remonstrance*, setting forth the injustice and mischievous tendency of the clause, of which they complained. His answer was, that he must communicate with Lord Shaftesbury [chairman of the Lords' Committee], and that the governors could not take upon themselves to expunge from the Bill a clause which had been framed under the sanction of the Court of Chancery. On the same day, the bailiff of the School proceeded to London, whence he soon wrote to the chairman of the late meeting in Bir-

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\* George Barker, Esq. This officer is chosen periodically from among the governors, and acts in their behalf. There are other public charities in the town of Birmingham, which have their several *bailiffs*; a word of *local* currency. Among the first twenty governors nominated in the Royal Founder's Charter, the second name which occurs is that of "Richard Smalbroke, now bailiff of the town aforesaid." The bailiffs "of the town" are *manorial* officers.

mingham, informing him, that, in Lord Shaftesbury's opinion, the clause could not now be withdrawn by the governors, but, together with the rest of the Bill, must be submitted to the House of Peers.\*

Meanwhile, another deputation from the previous meeting of the dissenters had been appointed: a few gentlemen were requested, and kindly consented, to visit London without delay. A petition, signed necessarily by a small number of persons, was placed in their hands: they were empowered to engage counsel in opposition to the clause,† and instructed to wait on those members of each House of Parliament, whose opinion, influence, and exertions, might be judged desirable for the full accomplishment of their object.

To these several noblemen and gentlemen they submitted a printed case, stating concisely the nature and ground of their complaint.

On Monday, May 24, a general meeting of the dissenters of Birmingham took place, for the purpose of declaring their sentiments on the clause in question, and petitioning the two Houses of Parliament for its removal. Not fewer than 1200 persons attended upon the occasion. The resolutions of this meeting were *unanimous*: and, within forty-eight hours, the petitions to the Lords and Commons received upwards of 6000 signatures. At the commencement of the proceedings of the day, the very singular position of the excluding clause was strongly insisted on and exposed.

Lord Calthorpe presented to the House of Peers, on Thursday, May 27th, the petition emanating from the public general meeting, and directed *solely* against the clause declaring the ineligibility of dissenters. But the governors had already consented to measures for withdrawing the offensive enactment, and to one or two further alterations, in respect of points that might interfere with the reasonable claims and feelings of the petitioners.‡

It is deserving of notice that the clause thus expunged

\* No copy of this bill was sent to the dissenters in Birmingham, by the governors, until the very day that it was to be read a *second time*.

† Accordingly the counsel retained were Thomas Denman, Esq. and Matthew Davenport Hill, Esq.

‡ These alterations regarded, among other things, an enactment in the printed bill, p. 39, which virtually gave the governors a power to decide on the *qualifications*, &c. of "scholars to be received," and which, at least, *might* have operated to the exclusion of children of dissenters.

found not a single advocate among the Peers, whether Spiritual or Temporal. That the Bill was intended to have as *ecclesiastical* an aspect as possible, we cannot reasonably doubt: but such is not the aspect of the Charter.

Dissenters, of all denominations, in every part of the kingdom, have an interest in being made acquainted with these proceedings. In provincial districts, and even in metropolitan cities, men "dressed in a little, brief authority," may be prone to avail themselves of a certain kind of station and office, for the purpose of civil proscription.

Something like what has occurred in Birmingham, may occur elsewhere: and it will be instructive and encouraging to know, that from local intolerance an appeal can be successfully made to the wisdom, liberality, and justice of the British Legislature. For this purpose, however, the complainants must take their stand on ground *common* to them all. Concord, and promptness, and cordiality of opposition are strength. On the present occasion, attempts to sow jealousy and suspicion among the dissenters in Birmingham, and to prevent them from acting together as one man, and for a *single* object, were completely fruitless. N.

[In a future number some documents will be printed for the illustration, &c. of the foregoing statement].

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### *The First Indian Church of America.*

(Concluded from page 56.)

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IN 1666, Mr. Eliot published "The Indian Grammar begun, or an essay to bring the Indian language into rules." At the end of this work he says, "I have now finished what I shall do at present; and in a word or two to satisfy the prudent inquirer how I found out these new ways of grammar, which no other learned language (so far as I know) useth; I thus inform him. God first put into my heart a compassion over their poor souls, and a desire to teach them to know Christ, and to bring them into his kingdom. Then presently I found out (by God's wise providence) a pregnant-witted young man, who had been a servant in an English house, who pretty well understood his own language, and hath a clear pronunciation; him I made my interpreter. By his help I translated the commandments, the Lord's prayer, and many texts of scripture.

Also I compiled both exhortations and prayers by his help. I diligently marked the difference of their grammar from ours; when I found the way of them, I would pursue a word, a noun, a verb, through all the variations I could think of. And thus I came at it. We must not sit still and look for miracles. Up, and be doing, and the Lord will be with thee. Prayer and pains, through faith in Christ Jesus, will do any thing. *Nil tam difficile quod non*—I do believe and hope that the gospel shall be spread to all the ends of the earth, and dark corners of the world, by such a way, and by such instruments as the churches shall send forth for that end and purpose. Lord, hasten those good days, and pour out that good spirit upon thy people. Amen.”

We sometimes hear the inquiry made as to the correctness and value of Eliot’s Grammar and Translation of the Bible. The best answer to this inquiry may be found in the words of one of the very few who are competent to form an opinion on the subject—the celebrated philologist, Duponceau:—

“This great and good man [Eliot] did not foresee, when he wrote his Indian Grammar, that it would be sought after and studied by the learned of all nations. The Augustine of New England had no object in view, but that which he expresses in his title page—‘the help of such as desired to learn the Indian language for the furtherance of the gospel among the natives.’ But that worldly fame, which he did not seek, awaited him at the end of two centuries; and his works, though devoted to religion alone, have become important sources of human learning.

“This Translation of the Bible by our venerable Eliot, is a rich and valuable mine of Indian philology. A complete grammar and dictionary might, with labour and perseverance, be extracted from it; for there is hardly a mode or figure of speech, which is not to be found somewhere in the sacred writings. It has been of great use to me in the investigation of the character and structure of the American languages, and I hope to derive still further benefit from it. Every copy of it, that is yet extant, ought to be preserved with the greatest care, as it is hardly to be hoped that it will ever be entirely reprinted.”

Another eminent linguist, Mr. Pickering, says, “the Indian Grammar of this indefatigable man possesses great merit in many respects.”

“His way of preaching,” says Mather, “was very plain; so that the very lambs might wade into his discourses on those texts and themes wherein elephants might swim.”

“He that will write of Eliot,” says Mather, “must write of charity, or say nothing.” He gave largely from his own income to the poor, and promoted all kinds of useful distributions, especially if he could serve the cause of religion. When his age unfitted him for public employment, he reflected that he did good as he had opportunity. “Alas!” said he, “I have lost every thing. My understanding leaves me, my memory fails me, my utterance fails me, but I thank God my charity holds out still.” So great was his charity, that his salary was often distributed for the relief of his needy neighbours, so soon after the period at which he received it, that, before another period arrived, his own family were straitened for the comforts of life. One day the parish treasurer, on paying the money for salary due, which he put into a handkerchief, in order to prevent Mr. Eliot from giving away his money before he got home, tied the ends of the handkerchief in as many hard knots as he could. The good man received his handkerchief, and took leave of the treasurer. He immediately went to the house of a sick and necessitous family. On entering, he gave them his blessing, and told them God had sent them some relief. The sufferers, with tears of gratitude, welcomed their pious benefactor, who, with moistened eyes, began to untie the knots in his handkerchief. After many efforts to get at his money, and impatient at the perplexity and delay, he gave the handkerchief and all the money to the mother of the family, saying, with a trembling accent, “Here, my dear, take it; I believe the Lord designs it all for you.”

Eliot died in the year 1690, at the advanced age of 86. Few of his family were alive to lament his death; but he was lamented by the whole family of virtue, and by all the sincere friends of religion. The poor church at Natick, not only joined with those who dropped a tear upon his dust, but streams of sorrow flowed from the heart. Though he lived many years, they were filled with usefulness; succeeding generations mentioned his name with uncommon respect; his labours were applauded in Europe and America; and all who now contemplate his active services, his benevolent zeal, his prudence, his upright conduct, his charity, are ready to declare his memory precious. Such a man



will be handed down to future times, an object of admiration and love; and appear conspicuous in the historic page, when distant ages celebrate the worthies of New-England.

“If the dust of dead saints,” says Mather, “could give us any protection, we are not without it. Here is a spot of American soil, that will afford a rich crop of it at the resurrection of the just. Poor New-England has been, as Glastenbury of old was called, a burying-place of saints. But we cannot see a more terrible prognostic than tombs filling apace with such bones as those of the renowned Eliot’s. The whole building of this country trembles at the fall of such a pillar.”

The famous Richard Baxter, in a letter to Increase Mather, says, “I knew much of Mr. Eliot’s opinions, by many letters which I had from him. There was no man on earth whom I honoured above him. It is his evangelical work that is the apostolical succession that I plead for.”

The Indian town of Natick was formed in 1651. A church was gathered in 1660. It was incorporated into an English district, in 1761, and into a town, in 1781. After Mr. Eliot’s death, the Indian church dwindled away. The Rev. Mr. Gookin, of Sherburne, son of Gen. Gookin, however, bestowed his pious cares upon it. In 1674, the teachers were Anthony and John Speen, grave and pious men. The pastor of the church in 1687, was an Indian, named Daniel. In 1721, Mr. Peabody went to Natick as a missionary. He was ordained, Oct. 21, 1729. A church was gathered, partly of Indians and partly of English. When he went there, thirty-one years after the death of Eliot, he could find no records or traces of any thing referring to the former church. He laboured 29 years, and died Feb. 2, 1752. Mr. Badger was ordained March 27, 1753. He was in the ministry 46 years. He closed his public services, July, 1799, and died, Aug. 23, 1803. After Mr. Badger’s death, the Indians had become so few in number that no provision was made for their particular instruction. Rev. Freeman Sears was ordained as minister of the town of Natick, Jan. 1, 1806. He died June 30, 1811. Rev. Martin Moore was ordained his successor, Feb. 16, 1814.

The church of the “South Congregational Society” is the fourth that has been erected on this hallowed spot. It was dedicated, Nov. 20, 1828. The Dedication Sermon

was preached by the Rev. Dr. Lowell, of Boston, from Haggai, ii. 9. "*In this place will I give peace, saith the Lord of hosts.*" As this is now a distinct parish, it has been suggested, that to commemorate the name of the Apostle to the Indians, It should be called *Eliot*, or *Eliotville*.

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### Hymn

Composed by Mr. JOSIAH BIGLOW of Natick, and sung at the Ordination of the Rev. J. W. THOMPSON, Feb. 17, 1830.

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HERE, first, O Lord! the red men woke  
 Their wild, untutor'd song to Thee;  
 Their altar was the forest oak,  
 Their temple, heaven's high canopy.  
 And where the hearth, with cheerful blaze,  
 Welcomes a more enlighten'd throng,  
 The desert heard their simple praise,  
 And echo'd back their grateful song.  
 Oh, where is now that gathering band,  
 That met in olden time to pray?  
 And where that holy man, whose hand  
 First led them on their pilgrim way?  
 Peaceful they slumber, side by side,  
 Where they thy holy name avow'd;  
 The warrior's plume, the chieftain's pride,  
 Before a stranger-race are bow'd.  
 Rich in the fulness of his days,  
 That veteran of the cross is gone;  
 His spirit heard the toil-earn'd praise,  
 "Thou servant of the Lord, well done!"  
 Oh may his sacred mantle be  
 To him, our chosen shepherd, given,  
 His ardent, humble piety,  
 His zeal, to guide his flock to heaven.

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### On Methodism.—No. 2.

Discipline a cause of the success of Methodism, and Tyranny the forerunner of ruin to the power of Conference.

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WE spoke in the last Number, of one of the causes by which Methodism had made so rapid and so extensive a

progress, as it has done within the last century. We now advert to another; the strictness of the discipline by which the body is governed. Wesley, the founder of Methodism, showed his knowledge of human nature, in calling to his aid the agency of the people. His followers were divided and subdivided, and divided and subdivided again and again; and over each larger and each smaller band was placed an officer to direct and govern. All, of course, could not be rulers; but the policy of Wesley was, to make as many rulers as the numbers in connexion with him would allow. By this means, not a few, but a multitude, having their vanity gratified, and their benevolence called into action, were concerned for the welfare of existing institutions; and others, not yet promoted to any official station, learned to obey, and were prompted to proselyte in the hope of finding rank in fresh accessions to the body. All who ruled, from the lowest grade up to the highest, had in turn to obey also—each to each in regular ascent, till you arrived at the supreme autocrat—the Pope of Methodism, Wesley. His will was law to the whole body, and no other will but his, had, in his lifetime, any independent influence. A laboured disquisition is not needful, to show that a system thus constructed was eminently fitted to make progress. Here was the power of numbers, the power of union, directed by the effectiveness of one supreme will. Wesley's connexion was truly a Church militant. It resembled an army more than any other thing. It was constructed like an army, with officers of every rank, and one general supreme over all. The discipline was administered with the severity of military rule. Not a murmur was tolerated—expulsion followed an act of insubordination—difference of sentiment was disloyalty to the spiritual monarch, and met by the severest punishment. Wesley's church acted, therefore, with the effectiveness of an army. It had large numbers—these troops were well officered—the officers knew how to obey, as well as to command—and the whole was wielded by an excellent commander-in-chief. It is no wonder, then, that Wesley went on conquering and to conquer, and gained trophies, and planted his banners in every part of the land.

The reader of history will not fail to have noticed, that despotic governments have made the most rapid and extensive conquests of all others. The vast plains of Asia

have, in many an age, presented illustrations of this remark. But it is equally certain, that despotism loses as speedily as it makes conquests. So with Methodism. It has rapidly and widely spread; but the causes of its speedy progress, will prove causes of its rapid decline. Despotism, whether in temporal or spiritual matters, contains the elements of its own fall. If this remark be true generally, it must be emphatically true, when made in relation to a country which, as ours, possesses free civil institutions.

The supreme power held by Mr. Wesley, he transferred to a chosen body of preachers, legally designated the Conference. These, consisting of one hundred persons, were, therefore, the rulers of the people. Had the real power been divided among so many, the effectiveness of the operations of the body might have been impaired. But this was not so, or, at least, not for long. A few leading preachers, united by a community of interests, have for years governed the whole connexion, and carried on the work of proselytism to an amazing extent. But if the signs of the times are to be trusted, the days of their supremacy are numbered, and the augmentation of their subjects stayed. The power of the Methodist preachers is most extensive. Nor is it power modestly exercised, but boldly vindicated. The possessors claim it as their right. They have the presumption to put themselves on a par with Paul, and Timothy, and Titus, and whatever Apostles enjoyed, they demand. They have a right divine—albeit to govern wrong. Mr. Beecham, a recognised defender of their claims, makes it his object to show, that all the Societies in the Methodist connexion, are and were, originally placed under the supreme control of Conference; that all the laws and regulations, for the government of the whole body, emanate from that source; and that the people have no independent rights, or rights of any kind, but what are conceded by authority of Conference. The Rev. Daniel Isaacs, himself a priest, prefers and labours to establish the following claims, for the Methodist priesthood: to be in the first rank of permanent officers—to administer baptism—to admit candidates into society—to expel improper persons—to appoint elders—to try and judge elders—to restore, at their discretion, those elders who had been expelled—to appoint deacons or poor-stewards—to appoint others to the evangelical office—to *have control over the funds of the Society—to have the*

*power to order and settle* EVERY THING in the churches, both as regards the appointment of officers, and the removal of abuses. In agreement with these pretensions, the Methodist preachers have assumed powers equal to those of the Pope, in the plenitude of papal domination. They make laws to bind thousands upon thousands, who have not, either directly or indirectly, a single vote in the enactment of such laws. They levy taxes upon the people, without their consent, to an enormous extent. True; they cannot enforce them by the arm of civil power, but they do it as effectually, by imposing upon the credulity and good nature of the weak, by truckling to the rich, and by various other arts equally disgusting and disgraceful. They control all the meetings of the churches, and all proceedings are void unless one of their body presides. They declare all meetings to be irregular and censurable, to which they do not consent. They render liable to expulsion, all who meet together to take into consideration any part of their conduct. They distinguish and harass, as a *marked man*, the person who disapproves of their all-grasping assumptions, or whose principles are, in any respect, as they are pleased to term it, *anti-methodistical*. They admit and exclude the members of the Society. They appoint the pastors of the people. They remove, at their discretion, these pastors, however devotedly the people may be attached to them. They claim the power of depriving the local preachers—who are their equals in office, and their superiors, for that they labour without reward—of the right of preaching in those very chapels which they and their friends have built.

Against these unlawful assumptions, a stand has been made. Throughout the connexion, every one among the people who dares to read and think, is more or less discontented. In several circuits, the discontent has openly showed itself. The whole body is in a ferment—the timid are alarmed—the bold active—the despots in agitation. At Leeds, a considerable schism has taken place. In the early part of the year 1827, a few Trustees in that town wished to introduce an organ into Brunswick Chapel, in opposition to the decision of the leader's meeting (the recognised authority), expressed by a majority of *sixty* against it, to one in favour. A strong memorial was also prepared, and signed by sixty, out of the sixty-two local preachers who were waited upon, and was presented to



the leader's meeting, expressive of their disapprobation of the proposed measure; after which, a regular district meeting of travelling preachers, decided against it, by a vote of thirteen against seven. Notwithstanding this decisive expression of feeling, the Conference, in violation of its own laws on the subject, granted permission to erect the organ; and the organ was erected. The society, thus insulted, and its decisions treated with contempt, both by the Trustees and the Conference, convened frequent meetings of official characters; for which offence, one of the local preachers was suspended from his office by the superintendent, or deputy of the Conference, in direct opposition to the expressed opinion of the local preachers' meeting. This stretch of authority was deeply felt and properly resented, by the whole body insulted; and so strong and general was this feeling, that the superintendent found it necessary to summon a special district meeting, for the purpose of crushing the spirit of liberty, and establishing the will of the preachers as the sole legislative and executive authority in the Connexion. At this tribunal, two official characters were summoned to take their trial, for what was termed "factious opposition to the proceedings of the preachers." To give some colour of justice to this illegal act, the leaders were summoned to be present on the occasion; and each leader, *as the condition* of his permission either to vote or speak in the meeting, was required to sign a document, *pledging himself to support the preachers*. These proceedings terminated in the expulsion, from the society, of the persons accused, together with about thirty leaders who would not sign the test. In this extremity, an appeal was made to the Conference; but in vain. Instead of doing justice to the injured parties, the Conference passed a vote of thanks to the despots who had acted in the affair; and, by this means, separated from connection with it, upwards of one thousand members of the Leeds societies. Against this decision of the Conference, the seceders protested, and took therefore the name of Protestant Methodists. They immediately framed a code of laws for their government, in which due provision is made for the rightful independence of the ministry, the liberties of the people, and the effectiveness of co-operation. The secession at Leeds, has occasioned many others, in different towns of the empire, and fos-

tered, in other places, the spirit of liberty which is now in birth in the Methodist body. An extensive change is at hand, it appears to us, either in the powers of the Conference, or the state of the connection. The eyes of the friends of liberty, among the Methodists, are not yet fully open to the nature and extent of the people's rights. They yield much to their priestly opponents, when they recognise the appeal these opponents make to the New Testament. It seems not to have occurred to them (as it ought to have done), to deny the justice of such an appeal. Let Paul have possessed whatever power they please, how does it follow that the Conference may hence lord it over God's heritage? Peter and Paul were apostles of Jesus Christ. Are Bunting and Newton so? The first had a special commission. Have the second? The first evidenced the validity of their claims by miracles. Is this true of the dominant party in the Conference? Let the friends of liberty put these aspirants upon proof of their pretensions; let them be called on to show why and how it follows, that because Peter punished Ananias and Sapphira—Jabez may excommunicate. Let the friends of liberty act a bold and upright part—a part worthy of the cause in which they are engaged; let them distrust all priestly encroachments and pretensions, and vindicate for themselves and fellows, the full liberty wherewith Christ hath made them free,—and then, whether they adhere to an improved form of Conference Methodism, or leave it to perish in its corrupt domination, they will deserve well of their children, their country, and their species.

G. C. S.

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*Dr. Channing's Election Sermon.*

(Concluded from page 50.)

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I HAVE spoken of Religion; I pass to Government, another great means of promoting that spiritual liberty, that moral strength and elevation, which we have seen to be our supreme good. I thus speak of government, not because it always promotes this end, but because it may and should thus operate. Civil institutions should be directed chiefly to a moral or spiritual good, and, until this truth is felt, they will continue, I fear, to be perverted into instruments of crime and misery. Other views of

their design, I am aware, prevail. We are sometimes told, that government has no purpose but an earthly one; that whilst religion takes care of the soul, government is to watch over outward and bodily interests. This separation of our interests into earthly and spiritual, seems to me unfounded. There is a unity in our whole being. There is one great end for which body and mind were created, and all the relations of life were ordained; one central aim, to which our whole being should tend; and this is the unfolding of our intellectual and moral nature; and no man thoroughly understands government, but he who reverences it as a part of God's stupendous machinery for this sublime design. I do not deny that government is instituted to watch over our present interests. But still it has a spiritual or moral purpose, because present interests are, in an important sense, spiritual; that is, they are instruments and occasions of virtue, calls to duty, sources of obligation, and are only blessings when they contribute to the health of the soul. For example, property, the principal object of legislation, is the material, if I may so speak, on which justice acts, or through which this cardinal virtue is exercised and expressed; and property has no higher end than to invigorate, by calling forth, the principle of impartial rectitude.

Government is the great organ of civil society, and we should appreciate the former more justly, if we better understood the nature and foundation of the latter. I say, then, that society is, throughout, a moral institution. It is something very different from an assemblage of animals feeding in the same pasture. It is the combination of rational beings for the security of Right. Right, a moral idea, lies at the very foundation of civil communities; and the highest happiness which they confer, is the gratification of moral affections. We are sometimes taught, that society is the creature of compact, and selfish calculation; that men agree to live together for the protection of private interests. But no. Society is of earlier and higher origin. It is God's ordinance, and answers to what is most godlike in our nature. The chief ties that hold men together in communities, are not self-interest, or compacts, or positive institutions, or force. They are invisible, refined, spiritual ties, bonds of the mind and heart. Our best powers and affections crave instinctively for society as the sphere in which they are to find their life and happiness.

That men may greatly strengthen and improve society by written constitutions, I readily grant. There is, however, a constitution which precedes all of men's making, and after which all others are to be formed; a constitution, the great lines of which are drawn in our very nature; a primitive law of justice, rectitude, and philanthropy, which all other laws are bound to enforce, and from which all others derive their validity and worth.

Am I now asked how government is to promote energy and elevation of moral principle? I answer, not by making the various virtues matters of legislation, not by preaching morals, not by establishing religion; for these are not its appropriate functions. It is to serve the cause of spiritual freedom, not by teaching or persuasion, but by action; that is, by rigidly conforming itself, in all its measures, to the moral or christian law; by the most public and solemn manifestations of reverence for right, for justice, for the general weal, for the principles of virtue. Government is the most conspicuous of human institutions, and were moral rectitude written on its front, stamped conspicuously on all its operations, an immense power would be added to pure principle in the breasts of individuals.

To be more particular, a government may, and should, ennoble the mind of the citizen, by continually holding up to him the idea of the General Good. This idea should be impressed in characters of light on all legislation; and a government directing itself resolutely and steadily to this end, becomes a minister of virtue. It teaches the citizen to attach a sanctity to the public weal, carries him beyond selfish regards, nourishes magnanimity, and the purpose of sacrificing himself, as far as virtue will allow, to the commonwealth. On the other hand, a government which wields its power for selfish interests, which sacrifices the many to a few, or the state to a party, becomes a public preacher of crime, taints the mind of the citizen, does its utmost to make him base and venal, and prepares him, by its example, to sell or betray that public interest for which he should be ready to die.

Again, on government, more than on any institution, depends that most important principle, the sense of justice in the community. To promote this, it should express in all its laws, a reverence for Right, and an equal reverence for the rights of high and low, of rich and poor. It should choose to sacrifice the most dazzling advantages, rather

than break its own faith, rather than unsettle the fixed laws of property, or in any way shock the sentiment of justice in the community.

Let me add one more method by which government is to lift up and enlarge the minds of its citizens. In its relations to other governments, it should inviolably adhere to the principles of justice and philanthropy. By its moderation, sincerity, uprightness, and pacific spirit towards foreign states, by abstaining from secret arts and unfair advantages, by cultivating free and mutually beneficial intercourse, it should cherish among its citizens the ennobling consciousness of belonging to the human family, and of having a common interest with the whole human race. Government only fulfils its end, when it thus joins with Christianity in inculcating the law of universal love.

Unhappily, governments have seldom recognised as the highest duty, the obligation of strengthening pure and noble principle in the community. I fear, they are even to be numbered among the chief agents in corrupting nations. Of all the doctrines by which vice has propagated itself, I know none more pernicious than the maxim, that statesmen are exempted from the common restraints of morality, that nations are not equally bound with individuals by the eternal laws of justice and philanthropy. Through this doctrine, vice has lifted its head unblushingly in the most exalted stations. Vice has seated itself on the throne. The men who have wielded the power, and riveted the gaze of nations, have lent the sanction of their greatness to crime. In the very heart of nations, in the cabinet of rulers, has been bred a moral pestilence, which has infected and contaminated all orders of the state. Through the example of rulers, private men have learned to regard the Everlasting Law as a temporary conventional rule, and been blinded to the supremacy of virtue.

That the prosperity of a people is intimately connected with this reverence for virtue which I have inculcated on legislators, is most true, and cannot be too deeply felt. There is no foundation for the vulgar doctrine, that a state may flourish by arts and crimes. Nations and individuals are subjected to one law. The moral principle is the life of communities. No calamity can befall a people so great, as temporary success through a criminal policy, as the hope thus cherished of trampling with impunity on the authority of God. Sooner or later, insulted virtue avenges



itself terribly on states as well as on private men. We hope, indeed, security and the quiet enjoyment of our wealth from our laws and institutions. But civil laws find their chief sanction in the law written within by the finger of God. In proportion as a people enslave themselves to sin, the fountain of public justice becomes polluted. The most wholesome statutes, wanting the support of public opinion, grow impotent. Self-seekers, unprincipled men, by flattering bad passions and by darkening the public mind, usurp the seat of judgment, and places of power and trust, and turn free institutions into lifeless forms, or instruments of oppression. I especially believe that communities suffer sorely by that species of immorality, which the herd of statesmen have industriously cherished as of signal utility; I mean, by hostile feeling towards other countries. The common doctrine has been, that prejudice and enmity towards foreign states, are means of fostering a national spirit, and of confirming union at home. But bad passions, once instilled into a people, will never exhaust themselves abroad. Vice never yields the fruits of virtue. Injustice to strangers does not breed justice to our friends. Malignity, in every form, is a fire of hell, and the policy which feeds it, is infernal. Domestic feuds and the madness of party, are its natural and necessary issues, and a people, hostile to others, will demonstrate in its history, that no form of inhumanity or injustice, escapes its just retribution.

Our great error as a people is, that we put an idolatrous trust in our free institutions, as if these, by some magic power, must secure our rights, however we enslave ourselves to evil passions. We need to learn that the forms of liberty are not its essence; that whilst the letter of a free constitution is preserved, its spirit may be lost; that even its wisest provisions and most guarded powers may be made weapons of tyranny. In a country called free, a majority may become a faction, and a proscribed minority may be insulted, robbed, and oppressed. Under elective governments, a dominant party may become as truly an usurper, and as treasonably conspire against the state, as an individual who forces his way by arms to the throne.

I know that it is supposed, that political wisdom can so form institutions, as to extract from them freedom, notwithstanding a people's sins. The chief expedient for this purpose has been, to balance, as it is called, men's pas-

sions and interests against each other, to use one man's selfishness as a check against his neighbour's, to produce peace by the counteraction and equilibrium of hostile forces. This whole theory I distrust. The vices can by no management or skilful poisoning, be made to do the work of virtue. Our own history has already proved this. Our government was founded on the doctrine of checks and balances; and what does experience teach us? It teaches, what the principles of our nature might have taught, that, whenever the country is divided into two great parties, the dominant party will possess itself of both branches of the legislature, and of the different departments of the state, and will move towards its objects with as little check, and with as determined purpose, as if all powers were concentrated in a single body. There is no substitute for virtue. Free institutions secure rights, only when secured by, and when invigorating, that spiritual freedom, that moral power and elevation, which I have set before you as the supreme good of our nature.

According to these views, the first duty of a statesman is, to build up the moral energy of a people. This is their first interest; and he who weakens it, inflicts an injury which no talent can repair; nor should any splendour of services, or any momentary success, avert from him the infamy which he has earned. Let public men learn to think more reverently of their function. Let them feel that they are touching more vital interests than property. Let them fear nothing so much as to sap the moral convictions of a people, by unrighteous legislation, or a selfish policy. Let them cultivate in themselves the spirit of religion and virtue, as the first requisite to public station. Let no apparent advantage to the community, any more than to themselves, seduce them to the infraction of any moral law. Let them put faith in virtue as the strength of nations. Let them not be disheartened by temporary ill success in upright exertion. Let them remember, that while they and their cotemporaries live but for a day, the state is to live for ages, and that Time, the unerring arbiter, will vindicate the wisdom as well as the magnanimity of the public man, who, confiding in the power of truth, justice, and philanthropy, asserts their claims, and reverently follows their monitions, amidst general disloyalty and corruption.

I have hitherto spoken of the general influence which

government should exert on the moral interests of a people, by expressing reverence for the moral law in its whole policy and legislation. It is also bound to exert a more particular and direct influence. I refer to its duty of preventing and punishing crime. This is one of the chief ends of government, but it has received as yet very little of the attention which it deserves. Government, indeed, has not been slow to punish crime, nor has society suffered for want of dungeons and gibbets. But the prevention of crime and the reformation of the offender have nowhere taken rank among the first objects of legislation. Penal codes, breathing vengeance, and too often written in blood, have been set in array against the violence of human passions, and the legislator's conscience has been satisfied with enacting these. Whether by shocking humanity, he has not multiplied offenders, is a question into which he would do wisely to inquire.

On the means of preventing crime, I want time, and still more ability, to enlarge. I would only say, that this object should be kept in view through the whole of legislation. For this end, laws should be as few and as simple as may be; for an extensive and obscure code multiplies occasions of offence, and brings the citizen unnecessarily into collision with the state. Above all, let the laws bear broadly on their front the impress of justice and humanity, so that the moral sense of the community may become their sanction. Arbitrary and oppressive laws invite offence, and take from disobedience the consciousness of guilt. It is even wise to abstain from laws, which, however wise and good in themselves, have the semblance of inequality, which find no response in the heart of the citizen, and which will be evaded with little remorse. The wisdom of legislation is especially seen in grafting laws on conscience. I add, what seems to me of great importance, that the penal code should be brought to bear with the sternest impartiality on the rich and exalted, as well as on the poor and fallen. Society suffers from the crimes of the former, not less than by those of the latter. It has been truly said, that the amount of property taken by theft and forgery, is small compared with what is taken by dishonest insolvency. Yet the thief is sent to prison, and the dishonest bankrupt lives perhaps in state. The moral sentiment of the community is thus corrupted; and, for this and other solemn reasons, a reform is greatly

needed in the laws which respect insolvency. I am shocked at the imprisonment of the honest debtor; and the legislation, which allows a creditor to play the tyrant over an innocent man, would disgrace, I think, a barbarous age. I am not less shocked by the impunity with which criminal insolvents continually escape, and by the lenity of the community towards these transgressors of its most essential laws.

Another means of preventing crime, is to punish it wisely; and by wise punishment I mean that which aims to reform the offender. I know that, this end of punishment has been questioned by wise and good men. But what higher or more practicable end can be proposed? You say we must punish for example. But history shows that what is called exemplary punishment, cannot boast of great efficiency. Crime thrives under severe penalties, thrives on the blood of offenders. The frequent exhibition of such punishments, hardens a people's heart, and produces defiance and re-action in the guilty. Until recently, government seems to have laboured to harden the criminal by throwing him into a crowd of offenders, into the putrid atmosphere of a common prison. Humanity rejoices in the reform, which, in this respect, is spreading through our country. To remove the convict from bad influences, is an essential step to his moral restoration. It is however but a step. To place him under the aid of good influences is equally important; and here individual exertion must come to the aid of legislative provisions. Private Christians, selected at once for their judiciousness and philanthropy, must connect themselves with the solitary prisoner, and, by manifestations of a sincere fraternal interest, by conversation, books, and encouragement, must touch within him chords which have long ceased to vibrate; must awaken new hopes; must show him that all is not lost, that God, and Christ, and virtue, and the friendship of the virtuous, and honour, and immortality, must yet be secured. Of this glorious ministry of private Christianity, I do not despair. I know I shall be told of the failure of all efforts to reclaim criminals. They have not always failed. And besides, has philanthropy, has genius, has the strength of humanity, been fairly and fervently put forth in this great concern? I find in the New Testament no class of human beings, whom charity is instructed to forsake. I find no exception made by Him, who came to

seek and save that which was lost. I must add, that the most hopeless subjects are not always to be found in prisons. That convicts are dreadfully corrupt, I know; but not more corrupt than some who walk at large, and are not excluded from our kindness. The rich man who defrauds, is certainly as criminal as the poor man who steals. The rich man who drinks to excess, contracts deeper guilt than he, who sinks into this vice under the pressure of want. The young man who seduces innocence, deserves more richly the House of Correction, than the unhappy female whom he allured into the path of destruction. Still more, I cannot but remember how much the guilt of the convict results from the general corruption of society. When I reflect, how much of the responsibility for crimes rests on the state, how many of the offences, which are most severely punished, are to be traced to neglected education, to early squalid want, to temptations and exposures which society might do much to relieve,—I feel that a spirit of mercy should temper legislation; that we should not sever ourselves so widely from our fallen brethren; that we should recognise in them the countenance and claims of humanity; that we should strive to win them back to God.

I have thus spoken of the obligation of government to contribute by various means to the moral elevation of a people. I close this head, with expressing sorrow, that an institution, capable of such purifying influences, should so often be among the chief engines of a nation's corruption.

In this discourse I have insisted on the supreme importance of virtuous principle, of moral force, and elevation in the community; and I have thus spoken, not that I might conform to professional duty, but from deep personal conviction. I feel, as I doubt not many feel, that the great distinction of a nation, the only one worth possessing, and which brings after it all other blessings, is the prevalence of pure principle among the citizens. I wish to belong to a state, in the character and institutions of which I may find a spring of improvement, which I can speak of with an honest pride, in whose records I may meet great and honoured names, and which is making the world its debtor by its discoveries of truth, and by an example of virtuous freedom. Oh save me from a country which worships wealth, and cares not for true glory; in which intrigue bears rule; in which patriotism borrows



its zeal from the prospect of office; in which hungry sycophants throng with supplication, all the departments of state; in which public men bear the brand of vice, and the seat of government is a noisome sink of private licentiousness and public corruption. Tell me not of the honour of belonging to a free country. I ask, does our liberty bear generous fruits? Does it exalt us in manly spirit, in public virtue, above countries trodden under foot by despotism? Tell me not of the extent of our territory. I care not how large it is, if it multiply degenerate men. Speak not of our prosperity. Better be one of a poor people, plain in manners, revering God and respecting themselves, than belong to a rich country which knows no higher good than riches. Earnestly do I desire for this country, that, instead of copying Europe with an undiscerning servility, it may have a character of its own, corresponding to the freedom and equality of our institutions. One Europe is enough. One Paris is enough. How much to be desired is it, that, separated as we are from the Eastern continent by an ocean, we should be still more widely separated by simplicity of manners, by domestic purity, by inward piety, by reverence for human nature, by moral independence, by withstanding that subjection to fashion, and that debilitating sensuality, which characterize the most civilized portions of the old world.

Of this country I may say with peculiar emphasis, that its happiness is bound up in its virtue. On this our union can alone stand firm. Our union is not like that of other nations, confirmed by the habits of ages, and riveted by force. It is a recent, and still more, a voluntary union. It is idle to talk of force as binding us together. Nothing can retain a member of this confederacy, when resolved on separation. The only bonds that can permanently unite us, are moral ones. That there are repulsive powers, principles of discord, in these States, we all feel. The attraction which is to counteract them, is only to be found in a calm wisdom, controlling the passions, in a spirit of equity and regard to the common weal, and in virtuous patriotism, clinging to union as the only pledge of freedom and peace. The union is threatened by sectional jealousies, and collisions of local interests, which can be reconciled only by a magnanimous liberality. It is endangered by the prostitution of executive patronage, through which the public treasury is turned into a fountain of cor-

ruption, and by the lust for power, which perpetually convulses the country for the sake of throwing office into new hands; and the only remedy for these evils, is to be found in the moral indignation of the community, in a pure, lofty spirit, which will overwhelm with infamy this selfish ambition.

To the chief Magistrate of this Commonwealth, and to those associated with him in the Executive and Legislative Departments, I respectfully commend the truths which have now been delivered; and, with the simplicity becoming a minister of Jesus Christ, I would remind them of their solemn obligations to God, to their fellow creatures, and to the interests of humanity, freedom, virtue, and religion. We trust, that in their high stations, they will seek, not themselves, but the public weal, and will seek it by inflexible adherence to the principles of the Constitution, and still more to the principles of God's Everlasting Law.

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*On Prayer.*—No. 3.

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THE revelation of his will, which the Almighty has vouchsafed to man, requires as a paramount duty, the performance of religious worship and adoration, a principal, efficient, and vital part of which is prayer. This is fully attested by the unvarying practice, in strict unison with the teaching of the last Messenger of the Divine Will, the Mediator of the New Covenant, the well beloved Son of God. By him we are taught the Object to whom, as his followers, our prayers must be addressed. With beautiful perspicuity, unveiled by mystery, unadorned by allegory, in apparently intentionally simple language, he dictated that form commonly called the Lord's prayer, and wherein he expressly commanded his disciples to address their prayers to the Father: "when ye pray, say Our Father who art in heaven." The direction was given in compliance with a request that he would teach his disciples to pray, because John had done so. This circumstance is surely a sufficient demonstration, that the information afforded, would be couched in plain phraseology, with the intention of its being received, understood, and acted upon, in its apparent and literal meaning. As a religious teacher, the subject must have appeared to Jesus as one

of paramount importance, and in strict accordance with the great object of his mission. It was necessary that he should not be misunderstood, and it seems almost an impossibility to suppose that he could have been so. The direction was also given by a competent teacher, for Jesus came forth from God; none could, therefore, know better how God should be addressed; he was acquainted with the will of God, and his mission was to reveal it to mankind; he asserted, that the very words he uttered were not his own, but his who sent him, and he directed his disciples to pray to the Father! In the present day, a vast majority of those who profess to be his followers, have added *two more* to the *one* which he enjoined as the object of worship. They address a triune God, and pray to a Being composed of Father, Son, and Holy Ghost. Now, if Jesus was a teacher of truth, by what authority do they add to his precepts? But if Trinitarianism inculcates correct views of Deity, then Christ did not teach the whole truth; carnal wisdom having discovered what he omitted to reveal; and omission here is tantamount to deception on a most important subject, that of religious worship, and manifestly tends to the withholding of those religious duties, or the direction of them to an improper object, which ought to be offered to the true God, by the creatures fashioned by his power.

Jesus not only taught his disciples to pray to the Father, but he also directed them to ascribe to him "the kingdom, and the power, and the glory, for ever!" *i. e.* to ascribe to him supremacy. Is, then, the Lord's prayer a Christian prayer? Does it contain, or does it omit, the essentials necessary to the proper performance of this duty? Does it embrace the sentiments and avow the feelings with which the throne of grace ought to be approached? Does it need alteration or addition, to adapt it to the sinner's condition, and if it does, what existing power is competent to supply the omissions? Is it true; is it adequate to the designed end? Can it be supposed that the Saviour would omit any thing really important on such a subject, or that consistently with his office he could do so? And if his words are sufficient, does not the Trinitarian incur an awful responsibility, by the addition of other objects of worship, and which by him are worshipped? The Unitarian is content with the injunctions of Jesus, his Lord and Master, without increase or

diminution; he believes him to have spoken the words, and promulgated the revelation of a righteous God, and he prefers placing his refuge and trust in a firm belief in what the Saviour taught, than in traditionary wisdom, cheerfully admitting that God is true, though every man be a liar.

When the Samaritan woman inquired of Christ, whether her countrymen or the Jews were right in their views as to the place where only acceptable worship could be rendered, he seized the opportunity of defining not only the place, but the object of religious adoration, with the distinctive mark of true worshippers. But he did not teach, that adoration was to be offered to Father, Son, and Holy Ghost; he gives no traces of the mysteries of the Trinity; but, with perfect consistency, he informs the inquirer, that "neither in this mountain, nor yet at Jerusalem only, shall the Father be worshipped, for the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him."

Our blessed Saviour was a divinely commissioned messenger, full of grace and truth, and he taught that the true worshippers should worship the Father. And from whom can we learn our duty but from him? whose teachings are sufficient but his? what other name is given to us, by which to be saved? what other way is vouchsafed, by which to flee from the wrath to come? what other Saviour is provided for us? at whose feet must we sit, but at the feet of Jesus, and learn of him? Why persist in calling him Lord, Lord, if we do not the things which he commanded? Yet many, in these latter days, refuse the name of Christian to those who, in obedience to Christ, worship the Father only. But it is a small matter to be judged of men's judgment; the anathemas of zealots are harmless to him, who, believing the well beloved Son of God to be the teacher and exemplar of heavenly truth, which he testified by his blood to that world, whose foolish wisdom has become wise above what is written, therefore earnestly endeavours, after the way denounced indeed as heresy, but in obedience to the commands of Jesus Christ, to worship the Father, humbly seeking to do so in spirit and in truth.

ZACCHEUS.



## REVIEW.

*A Family Prayer-Book, consisting of the Prayers added to the second edition of "Sermons designed to be used in Families," by several living ministers; and of others for Families and Individuals, by the Rev. J. R. Beard. —Hunter, 1830.*

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IN this age of intellectual excitement, we need every aid that pious men can supply, to awaken and cherish devotional feelings. A revival of the good old practice of worshipping God at the family altar, and introducing religion with all her benign influences into the circle of social love, is a consummation devoutly to be wished, devoutly to be prayed for. Why should we be ashamed freely to recognise within our households, the presence of the angel of peace and blessedness? Why blush to offer up our adorations and thanksgivings to the great Creator and Preserver of man, and to supplicate the blessing of Him, without whose blessing we droop and die and return to the dust—of the gracious Benefactor, who is the author and giver of every good and perfect gift? Would not the general adoption of family prayer among our household of faith, be beneficial in increasing within us that which is doubtless too much wanted, a serious and deep sense of godliness within the heart—a fervour of spirit, which would afford the best, the most weighty comment on the excellence of our creed? We wish to see all that is simple and beautiful in the doctrines of Christianity, united with all that is holy and edifying in practice—the union of glowing piety, with a rational faith—the warmth of a devout heart accompanying the light of a clear understanding. How blessed to the individual, how beneficial to society, is such a manifestation of the knowledge and power of godliness.

We welcome Mr. Beard's volume as a valuable addition to a valuable, and with us, a scanty class of books. There are, it is true, many works of a similar kind; but, in general, the peculiarities of religious belief are so prominently brought forward, that we cannot, without previous examination, use them with confidence and edification. Variety in the use of printed forms, is certainly better calculated to excite and sustain the attention (often too apt to flag), than the frequent repetition of the same prayers.



The volume before us consists of four parts. The first contains prayers added to the second edition of "Sermons designed to be used in Families." Whoever has read the sermons, will require nothing further to recommend this part of the volume, as abounding with pious, tender, elevated, Christian feeling. The second part, contains Family Prayers, for two weeks (which, with the remaining prayers, are from Mr. Beard's own pen). In these, there is throughout a happy blending of religious with domestic feeling; the tenderest affections of our nature are drawn forth and sanctified by the spirit of devotion. The third part consists of Miscellaneous Prayers for a *Family*, on the following subjects:—Intercessory Prayer, Spring, Summer, Autumn, Winter, The Commencement of the Year, The Close of the Year, Christmas, Prayer of Dedication, Commemoration of the Love of God in Jesus Christ, Under a Bereavement, On Deliverance from an Impending Judgment, In Prosperity, In Sorrow and Distress, Thanksgiving for Special Mercies. Miscellaneous Prayers for *Individuals*, constitute the remainder of the volume. These comprise—Prayer of a Father, Prayer of a Mother, Preparatory to joining in Public Worship, Morning Prayer of a Child, Evening Prayer of a Child, Prayer of a Youth, Prayer of one who is about to partake of the Lord's Supper, After partaking of the Lord's Supper, Prior to any Important Undertaking, For a right improvement of the Holy Scriptures, Prayer against Presumption, Prayer of a person under a Sense of Sin, Prayer to be used in Adversity, Prayer to be used in Sickness, For a person at the point of Death, Prayer of Self-devotement. These prayers contain what, when judiciously introduced, is a great excellence, a copious use of scriptural language. It is but right that we should, by the frequent introduction of Biblical phraseology, redeem it from the erroneous associations with which, by a false theology, it has been too long wedded. Let us avail ourselves of all those touching confessions of sin, and those animating thanksgivings for salvation, which it furnishes with so much propriety to the condition and feelings of all, and which are not less accordant with the truths we embrace, than, by a false interpretation, they seem to be with the errors we oppose.

In conclusion, we thank the author for the service his work is rendering to the cause of true religion; and take

this opportunity to express a hope, that he, or some other of our ministers, may publish a devotional volume in a pocket edition, on the plan of Bishop Wilson's *Sacra Privata*, containing short, pertinent reflections on the various trials and incidents of life, accompanied with scriptural illustrations, ejaculations, and prayers. F. H. R.

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*Peace in Division; or the Duties of Christians in an Age of Controversy. A Discourse, by the Rev. James Martineau, Assistant Pastor of the Eustace-Street Meeting-House, Dublin.*

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"UNITARIANISM is," says the opponent, "at its last gasp." This conclusion would hardly ensue from the demonstration of zeal and piety recently exhibited in Ireland. Our opinion is, that it is on the eve of a glorious triumph. "The Unitarian minister," says the opponent, "is as sterile in his soul as he is in his labours." To the veterans of our communion we might refer, and refute the calumny; to those who are in the mid-way of their labours, as well as their existence, we might refer, and refute the calumny. We are led on the present occasion, however, to refer to our younger pastors. Who can despond—who rather is not full of hope, that considers how many young men of the first talents, of rare devotedness, and exemplary lives, are at the present moment engaged among us in the duties of the Christian ministry? Mr. Martineau may, with propriety, be mentioned as the representative of the class of which we speak; and those who read the sermon he has just published, will not think us guilty of exaggeration in the language we have used.

G. C. S.

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*The Course of Time, a Poem: by Robert Pollock, A.M.*

(Continued from page 70.)

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WHEN the wicked are consigned to the abyss of despair, they are effectually secured with a high wall, which closes around them for ever:

"And now the wall of hell, the outer wall,  
First gateless then, closed round them; that which thou  
Hast seen, of fiery adamant, emblazed  
With hideous imagery, above all hope,  
Above all flight of fancy, burning high;

And guarded evermore, by Justice turned  
 To Wrath, that hears, unmoved, the endless groan  
 Of those, wasting within; and sees, unmoved,  
 The endless tear of vain repentance fall."  
 "Nor ask if these shall ever be redeemed;  
 They never shall"—(p. 388).

The bard speaks as one having authority—as though seated on the throne of God, and acting as God;—"They never shall." What a representation of the God of Love!—eternally wrathful! No, it cannot be; "He keepeth not his anger for ever." And what do we learn, from "all things being subdued unto Christ," and God being "all in all"? Not, surely, that some remain eternally disobedient and wicked, and eternally cut off from God.

We have often admired the following prayer of Zollikoffer, and we think our readers must have often admired it too:—"Thou art the Father, the wisest, kindest Father! Never canst thou, who art equally wise and powerful, fail of thy aim; and that is no other, and can be no other, than to render us thy children, sooner or later happy."

We are sure, that the belief of the final restoration of the wicked to virtue and happiness, is far more benevolent, than the belief of the eternity of hell torments; and because it is so, we feel persuaded that we are right in concluding, that it is founded in truth, while the other is established upon error. For, that opinion which, in reference to the Almighty, is most benevolent, must be most true; for it is most like God, who is infinite benevolence. Here we will rest; and we will rejoice in the universal and everlasting benignity of the Universal Father.

We confess, we cannot understand the following, either on the principles of Scripture or philosophy:

- - - - - "I passed the bounds  
 Which God doth set to light, and life, and love;  
 Where darkness meets with day"—(p. 9).

We prefer to these words, the description in the 139th Psalm, and the following words of the 145th: "The Lord is good to all, and his tender mercies are over all his works." We prefer also, the following lines of the celebrated Poet of the Seasons; and think them more accordant with truth, and the character of the Divine Being:

"I cannot go  
 Where *Universal Love* not smiles around,  
 Sustaining all yon orbs, and all their suns;  
 From seeming evil still educing good,  
 And better thence again, and better still,  
 In infinite progression."

It is strange, that man should be so prone to think meanly of the Deity. And if we could at all believe in original sin, we should say, here is the proof. But with us, it is an axiom,—that God must be infinitely more perfect, than the best of his creatures can possibly conceive. For “his ways and thoughts are as much above our ways and thoughts, as the heavens are higher than the earth.” And we are quite certain, that we could find thousands of human beings infinitely more benevolent, than the God of reputed Orthodoxy. And hence we are compelled to say, this cannot be the God of truth. Indeed, according to the work before us, the character of the Divine Being is completely *vindictive*.

As the writer depicts a horrible hell, he portrays a selfish heaven. Of the former, we have afforded abundant proof; of the latter, we adduce this one circumstance: At the last great day, friends and relations, the most beloved and dear, are parted for ever; the righteous, to smile evermore; the wicked, never to smile again. Our author exclaims,

“Strange parting! not for hours, not days, nor months,  
Nor for ten thousand times ten thousand years;  
But for a whole eternity”—(p. 347).

And we respond, “Strange, strange indeed!” Yet, when the Judge has effected this dreadful, eternal separation, he ascends to heaven in a kind of transport,—

— — — — — “joyful to declare  
This day’s proceedings in his Father’s court!”—(p. 392).

Yes, it is that Saviour who rejoices in the accomplishment of this indescribably painful separation, that beheld Jerusalem sunk in iniquity, and wept over it! The poet should have told us, by what process so wonderful a transformation took place in our Lord’s character; and why heaven should render the heart less sympathetic and compassionate than earth. For our own parts, we reject his description entirely; and believe it to be nothing more than the frightful offspring of “*extravagant reverie*.”

We are forcibly reminded by this eternal separation, of a few “*Lines written on witnessing the separation of an African Negro and his Wife, having been sold to different masters.*”

“I saw the two parted  
That ne’er had been parted before:  
They spoke not, but quite broken-hearted,  
Grasp’d the hand they would never grasp more;

As the calm the dread torrent concealing,  
 Subdued was each token of feeling,  
 Save a tear—but they dash'd it away;  
 'Twas a moment of torturing sadness,  
 Too strong for the bosom to bear:  
 It burst,—and the loud cry of madness,  
 Was heard through the tremulous air.  
 As they rush'd from the arms of each other,  
 I met the poor African's eye:  
 The remembrance no time can e'er smother—  
 It reproach'd me that mine was so dry."

The "form of excellence" introduced to us in the following lines, appears to us very much out of place. The clime, we think, is not at all congenial to its nature, neither is the company.

"And everywhere through that horrid den,  
 I saw a form of excellence—a form  
 Of beauty without spot. - - -  
 That image, as I guess, was Virtue"—(p. 20).

We are told, that it *was* virtue; and that virtue is  
 - - - "like God, whose excellent majesty,  
 Whose glory virtue is"—(p. 21).

It is one part of the misery of the damned, to read their infinite loss, by ever beholding virtue, all lovely and blessed as it is. Surely this, and the gnawing torments of malignant passions, constitute misery enough, without liquid flames of vindictive fire, and the tortuous grasp of never-dying serpents, with their thousand heads and stings. In fact, the poet tells us, in effect, that these are the mere flights of fancy, or the creations of *extravagant reverie*. For he says,

"'Tis this, this Virtue hovering evermore  
 Before the visions of the damned, and in  
 Upon their monstrous moral nakedness  
 Casting unwelcome light, that makes their wo,  
 That makes the *essence* of the endless flame.  
 Where *this* is, there is *hell*, darker than aught  
 That he, the bard three-visioned, *darkest* saw"—(p. 22).

If the poet be right here, as reason tells us he is, it would be well, if the descriptions given of hell, were less of a material, and more of a mental and moral nature;—that is, of misery arising from the torment of wicked and malignant passions, and consciences awakened to a deep sense of moral deformity and moral beauty.

There appears to us great contradiction in the annexed couplet:—

"So God ordains their punishment severe,  
 Eternally inflicted by themselves"—(p. 22.)



If the punishment of the wicked be ordained by God, it cannot be self-inflicted; for it is God that inflicts it, in his ordaining things in such a manner, that it shall be the inevitable consequence of wickedness; it is the result of his own established order, and is as much inflicted by him, as if we saw his own hand actually lifted up in the dread work. The opprobrium, therefore, which the doctrine of eternal punishment casts upon the Almighty, still remains attached to the Divine Character, notwithstanding the above attempt to evade so awful a conclusion. In fact, if it be not so, what are we to understand by the wicked "drinking the wine of God's eternal wrath"?—(p. 99).

(To be Continued.)

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## THE CHRISTIAN PIONEER.

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GLASGOW, *November 1, 1830.*

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ON Wednesday evening, the 13th instant, the members of the Fellowship Fund of the Unitarian Congregation, Green-Gate, Salford, Manchester, took tea together in the school-room belonging to the meeting-house. The evening was spent in a pleasant and edifying manner, partly in conversation, and partly in listening to addresses from the minister, Rev. J. R. Beard—Mr. J. Armstrong, Secretary of the Fund—Mr. Eckersly, Secretary of the Congregation—Rev. H. Clarke, Unitarian Missionary—and Mr. Oates. Mr. Beard, in tracing the origin of Fellowship Funds, expressed his regret, that the meeting-house, at the opening of which Dr. Thompson first made mention of his plan, *viz.* at Oldham, had, through adverse circumstances—the chief of which was, the loss of that pious and devoted servant of God, Mr. Goodier—left the hands of the Unitarians for a time, being now made use of by a congregation of Catholics. It was also to be regretted, that Fellowship Funds, of which perhaps there were not more than fifty in the kingdom, had not become universal in the Unitarian communion. Of the four hundred churches of which it consists, if one-half contributed from the penny-a-week subscriptions of their members £5, to a general fund, £1000 would be raised. Or if 20,000 persons contributed each five shil-

lings a-year, the sum of £5000 would accrue. How much might thus be done, without any individual sacrifice, for the great cause of truth and piety. Schools might be instituted, periodicals aided, ministers sent through the country, or stationed at places likely to yield a spiritual harvest. Let the Unitarian body think of this. What a pity, if so easy a mode of doing incalculable good, should be passed in neglect. Unitarians, Mr. Beard remarked, had not sufficiently brought the energies of the people to bear upon the great objects they had at heart. In the present day, monitors of the efficiency of the many, were to be seen on every hand. The day of kings had been, and a gloomy day it was for the world; the day of priests was passed, and with it ignorance and superstition. This was eminently the day of the people—the people strong, because intelligent. Who supported mechanics' institutions—Sunday schools—co-operative societies? Who were now shaking the thrones of tyrants to their very base? The people. How had Methodism triumphed—how was it still supported—but by the people. Large sums were indeed necessary to effect any great object. But the largest sums came not from the pockets of the opulent few—but from the operative many. Were not the waters of the ocean made up of the smallest drops?—and did not the light which pervaded the universe, consist of the minutest particles? But workers, as well as givers, were necessary. And though the many raised no more money than the few, yet the many afforded more heads to devise, and hearts to encourage, and tongues to recommend. If, in the present day, success was, in any undertaking, to be gained, it must be sought—not by a few, however good, or learned, or great—but by inspiring multitudes. The great ones of the earth had, indeed, conspired; but though the *conspiracy* assumed, in order to cover the blackest designs, under a fair name, the title of the Holy Alliance—the people forming a truly holy alliance, holy because for holy objects, had made the hearts of the conspirators to tremble as the leaves in autumn. To Christians, and especially to Unitarian Christians, it was reserved to form what, with the utmost propriety, might be termed a Holy Alliance, for it was indeed a holy work to emancipate the reason—to purify and enrich the heart—to make time happy, and eternity glorious. Mr. Beard considered it

as a good augury of the success of their Fellowship Fund, that they had for their secretary, a gentleman who had been connected with two societies—Birmingham and Warwick—which, excepting Swansea, were the first, he believed, to act on the suggestion of Dr. Thompson.

In noticing this remark, Mr. Armstrong entered into an interesting detail of the rise and progress of the two Funds alluded to, the difficulties he had to encounter, and the valuable assistance he met with from Mr. Kentish and Mr. Field. Mr. Clarke afforded the company much gratification by his excellent address, and particularly by that part of it in which he detailed a plan he had adopted to raise some money for a desirable object. There is at Padiham, in Lancashire, a congregation of Unitarian Christians, consisting, together with their preachers, of weavers, unable a little while since to earn more than five shillings, and, at present, more than seven shillings per week. On the chapel there is a ground-rent of £10 per annum, redeemable for £175. Towards this, about £50 have been raised. Mr. Clarke knew the people could afford to spare nothing. Still he wished to raise a small sum among them. He therefore delivered three lectures on Astronomy at Padiham and Newchurch, at the charge of one shilling, each person. By this means he raised, together with a collection which the congregation insisted on making after the lectures, and also about eight shillings and sixpence contributed in half-pence and pence by the poor children of the Sunday school, nearly £10, towards the requisite sum. This is an excellent plan, and Mr. Clarke might, we think, pursue it with advantage, for the same or similar objects, in other places. In conclusion, Mr. Oates enlarged with much felicity and fervour, on the advantages of knowledge—the duty of self-improvement—and the opportunities afforded for both, by the library connected with the meeting-house.

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*Greenock Congregation.*—IN our last Volume, p. 439, the accession of the Rev. Archibald Macdonald was recorded. Since the 29th August, when this gentleman opened the Masonic Hall in Greenock, for the worship of the One true God the Father, he has been anxiously labouring to promote a spirit of free inquiry in that town. Nor has he laboured in vain. A meeting of those friendly to the formation of a Congregation, having been called, on

Tuesday the 19th October, about fifty persons, male and female, assembled. The Rev. George Harris of Glasgow presided, and opened the meeting with prayer. After the Chairman, Mr. Macdonald, and others, had spoken, Resolutions, constituting the persons met together a distinct Congregation for the worship of the One God in the name and as disciples of the Lord Jesus Christ, were unanimously adopted. A subscription for one year was entered into. The thanks of the meeting were warmly given to Mr. Harris; and Mr. Macdonald closed with prayer. The prospects of this new Society, we think, are good, and perseverance and union will overcome all difficulties. Mr. Harris is to preach three times in Greenock, on the first Sabbath in November.

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IN our last Number, we stated, that the Letter addressed by Mr. Harris to Mr. Struthers, inserted page 57, had been printed separately, with Remarks to the Inhabitants of Glasgow, added thereto. The matter has excited great attention. *Seven* editions of the pamphlet have been published. It has called forth a "Letter to Mr. George Harris, Unitarian Minister, by a Trinitarian"—"Remarks on the Letter of Mr. Harris, by Ebenezer Wallace"—"An Expostulation, addressed to the Rev. George Harris, by Gavin Struthers"—"Letter to a Trinitarian, with Observations on the Remarks of Mr. Ebenezer Wallace, by William Rowe"—"Christian Worship, with an Appendix intended as a Reply to the Expostulation of the Rev. Gavin Struthers, by George Harris"—"An examination of the Observations of Mr. Rowe, in Defence of Mr. Harris and Unitarianism, by Ebenezer Wallace"—"A Few Plain Hints to Mr. Ebenezer Wallace, and his Co-adjutors in the Anderston Funeral Controversy, by an Old Independent,"—besides two Satirical Poems, and a Critique in "The Thistle" weekly periodical. Most of the pamphlets have gone through several editions; and the excitement and inquiry they have occasioned, cannot fail to be of great use in the promotion of Christian truth and righteousness.

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*To Correspondents.*—Mr. Harris's Sermon on Christian Worship, was preached on Sabbath, Oct. 10, and published on Saturday morning, Oct. 16. A large edition was sold off on that day, and a *second* edition printed in the evening. Our English friends will be able to procure copies through their Booksellers, at the close of this month, at *fourpence* each. Individuals and Societies wishing larger quantities, will be supplied at a cheaper rate.

"The Unitarian," and "a Convert from Calvinism," have been received. We shall be glad to receive the whole of the communication of the latter.

THE  
CHRISTIAN PIONEER.

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No. 52.      DECEMBER, 1830.      Vol. V.

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*On Methodism.*—No. 3.

Salaries of Methodist Preachers.

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IF the virtue of patience consists in quietly subjecting one's back to the shearer, we know of no class of Christians who can lay a better claim to merit, than the members of the Methodist connexion. To say that religion is sold amongst them, would be uncharitable; but it is just and true to say, that it is dearly paid for. Liberty, it has been said, must be bought ere it can be valued; certainly, the Methodists pay a high price for whatever liberty they have, and one would hope they value it in proportion to its cost. From what we know of their system, we should imagine that a Methodist can hardly ever have his hand out of his pocket; and if, as some authorities assert, taxation is a blessing, how great is the blessedness of the Methodist body! First, the chapels have had to be built, and then to be cleared of debt. As soon as they rise above the soil, and give hope of becoming of value, they are transferred, by a most self-denying generosity on the part of the people, to the shearers of the flock—in other words, the priests. Whatever of debt there is, it concerns not the Conference, but for that, trustees are made answerable. To liquidate this, each party does his share: the priests preach, the people give—the priests take, the people lose. Besides the chapels, there is a multiplicity of things to be provided for, and still the people have all the honour, the clergy all the profit, so far, at least, as temporals are concerned. Schools for the young masters and misses of the priesthood, who being of a holy stock, require a superior education, training for embryo preachers and missionaries, support for missionaries engaged in “the work,” and the multifarious provisions for the regular clergy, with a host of things “too numerous to be mentioned,” the people have to provide. True it is, the clergy are but beggars; but they ask alms like the mendicant mentioned in Gil Blas, who, with hat outheld and musket outstretched,



moved the pity by moving the fears of the way-faring men. So beg the Methodist priesthood: the only difference being, that their arms are generally (not always) spiritual, not carnal. Have our readers ever read or heard of the immense and multifarious masses of eatables given to Chany, who, whatever he may be now, was once an elephant? If they have, they can form some idea of the various good things, which, in various parcels, are handed by their *keepers* to the consumptive priests of Methodism. The full amount of these cannot be exactly learned, for many a good thing is dropped at the door of the Methodistical parsonage, which, of course, is not published in the newspapers. Truth, however, they say, will out, and something has of late been learned of the receipts of this clergy, and more may, it is fair to presume, in time come to light. The following statement we copy from the Number for May last, of "the Circular addressed to Methodists."

"A statement of the average expenditure for one Methodist preacher and family in the London South Circuit, for one year.

|                                                                                                                                                                                      |   |   |       |    |   |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|---|-------|----|---|
| Paid to the Preacher, under the name of "board money," 27s. per week, 52 weeks,                                                                                                      | - | - | £70   | 0  | 0 |
| Do. Quarterage for himself,                                                                                                                                                          | - | - | 21    | 0  | 0 |
| Do. do. wife,                                                                                                                                                                        | - | - | 21    | 0  | 0 |
| Do. do. servant,                                                                                                                                                                     | - | - | 21    | 0  | 0 |
| For 10 Children, levied on the Circuit by a rule of Conference, taking one-third for each Preacher, there being 3 on the Circuit—10 Children at 10 guineas each, £105; one-third is, | - | - | 35    | 0  | 0 |
| For House-rent and Taxes,                                                                                                                                                            | - | - | 65    | 0  | 0 |
| Quarterly House. Bills for small articles,                                                                                                                                           | - | - | 7     | 0  | 0 |
| For wear and tear of Furniture, Linen, &c.                                                                                                                                           | - | - | 21    | 0  | 0 |
| For Coals and Candles,                                                                                                                                                               | - | - | 21    | 0  | 0 |
| Allowance for Letters,                                                                                                                                                               | - | - | 4     | 4  | 0 |
| Medicine and Contingencies,                                                                                                                                                          | - | - | 10    | 0  | 0 |
|                                                                                                                                                                                      |   |   | <hr/> |    |   |
|                                                                                                                                                                                      |   |   | 296   | 8  | 0 |
| Four Children over the regular allowance, cost to the Circuit of one-third for each Preacher,                                                                                        | - | - | 5     | 12 | 0 |
|                                                                                                                                                                                      |   |   | <hr/> |    |   |
|                                                                                                                                                                                      |   |   | 302   | 0  | 0 |
| Annual cost for one Preacher and Family, exclusive of removals, &c.                                                                                                                  | - | - | 302   | 0  | 0 |
| Average expense of removals—Journeys to Conference,                                                                                                                                  | - | - | 20    | 0  | 0 |
|                                                                                                                                                                                      |   |   | <hr/> |    |   |
|                                                                                                                                                                                      |   |   | £322  | 0  | 0 |

In addition to these allowances, the preacher's sons receive a classical education at the Methodist School in Kingswood, or at that called Woodhouse-grove; otherwise the preachers, if it be their choice, receive an annual sum for the education of their sons elsewhere; as also a similar allowance for the education of their daughters. This statement shows that the present income of a Methodist preacher in London, is, at least, £300 per annum, independent of travelling charges, education for sons and daughters; so that a preacher in London, who has a large family, cannot receive, in all, from the pockets of the society, less than £400 a-year, and in, at least one instance now in London, a much larger sum."

From this statement, our readers will be able to see how completely Wesley carried a threat which he uttered, into execution, that "the people both can and shall *keep* the preachers." Now, we do not say that the sum above mentioned is too large; but we do say, that the preachers have no plea of poverty to prefer, and that the pretensions of this nature, that they and their partizans have made, are groundless—deceptive. And we do also object to the manner in which the income is levied. Government knows the value to themselves of indirect taxation, and the Methodist rulers seem to have taken a lesson of them, raising their ways and means, not in one large sum, but in several small sums, each insignificant in itself, and by its insignificance escaping public notice, especially in a connexion where clouds and darkness rest on almost all money transactions, and where the people are kindly freed from every other trouble but that of paying it. "Thus," adds the writer who furnished the above statement, "by the number of items which make up the aggregate income of a Methodist preacher, the people are kept in the dark and deceived, and not one in ten of those who have even attended quarterly meetings for years, have any correct idea of the actual amount received."—G. C. S.

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#### *On Prayer.*—No. 4.

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As Jesus explicitly taught his disciples to offer up their prayers to the Father, without mentioning any other object of worship, directing them to ascribe to him eternal and omnipotent power and glory; and in his conversation with

the Samaritan woman, characterized such as the only true worshippers (which may indeed be inferred from the palpable improbability of supposing his followers to be in reality false worshippers, whilst implicitly acting upon his instructions); we might here pause, and ask, how can any one dare to worship in a different manner from that authorised by the Saviour? The adoration of the Christian is generally directed to a God composed of three persons, one of which is the Son, although that Son expressly prohibited that prayer should be addressed to him by his disciples. “And in that day ye shall *ask me nothing*. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you”, John xvi. 23. In the 22d chapter of Revelations, John is forbidden by Christ to worship him, in these words: “See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book. **WORSHIP GOD.**”<sup>\*</sup> But Christian usages are not in unison with Christ’s commands, his positive injunctions are disregarded, and his authority superseded by the gradual encroachments and assumptions of a continued succession of fallible councils. If the proper direction of religious worship be indeed important, those tenets popularly called orthodox, need a strict revision, and careful comparison with the Gospel Records. It will be therein discovered, that Christ taught very different sentiments from those now so fashionable. Will he allow his doctrines to be changed, varied, and metamorphosed with impunity?

Nor did the example afforded by Jesus, contradict his injunctions. All his prayers were addressed to the Father as the One Supreme Being, the hearer and answerer of prayer. The 17th chapter of John’s Gospel, amongst the many instances which might be adduced, breathes throughout, sentiments which it is singular that any Trinitarian can meditate upon, and still retain his opinions. Christ there identifies the one true object of prayer, by offering to him his own petitions; he distinctly ascribes to him superiority—“not my will,” says he, “but thine be done”<sup>†</sup>—and it might be supposed, had set all contro-

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<sup>\*</sup> See “The Apostle John an Unitarian, a Letter to Dr. Blomfield, &c.” by W. J. Fox, p. 48, 49.

<sup>†</sup> Let the orthodox, if they can, reconcile this intimation, of, at least in one instance, two opposing and contradictory wills, with their hypothesis of a divine union (not unity) of persons. If the prayers of Jesus

versy at rest for ever, by emphatically styling him the only true God (ver. 3). The apostle records, that "in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save him from death, was heard in that he feared," Heb. v. 7. Now, if there be any meaning in Christ's praying—if it was something more than a mockery or a pageant, can his disciples be wrong in following his example, by praying to that Being whom he addressed? Who will say that they are in error while so doing?

If it be allowed, that the apostle Paul was initiated into the mysteries of revelation, and understood the principles of that holy faith which he professed, his exhortations and practice will be found in perfect agreement with Unitarian views. Thus, when writing to the Ephesians, he blesses "the God and Father of our Lord Jesus Christ" (i. 3), and he assures the Church of the faithful, that he mentions them in his prayers to the God of our Lord Jesus Christ, the Father of glory (16, 17). He instructs them to "give thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ" (v. 20), and he testifies, that he bows his knees unto the Father of our Lord Jesus Christ (iii. 14). Now Paul, it must be recollected, was placed in a peculiar situation. He had not the advantage of having personally attended on the ministry of Jesus; but this very circumstance gives singular importance to his testimony. He was supernaturally invested with the apostolic office, and the consequent gifts and knowledge necessary to its fulfilment, *after* the glorification of Jesus: had he been God, therefore, he would then have revealed himself as such, to the man chosen to the highly distinguished station of Apostle to the Gentiles, the principal instrument by which a knowledge of Christianity was to be conveyed to a vast majority of the world's inhabitants. The total absence of any thing like an intimation of this "mysterious truth of revelation," when Paul was led to discourse on, or allude to, religious

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were what they purported to be, and surely no one will affirm that they were not, he wished to be delivered from his approaching sufferings, which yet the Father ordained that he should sustain, and sent an heavenly messenger to give him strength. The justice of the Father requiring vengeance, and the loving kindness of the Son enduring the necessary punishment, is not only irreconcilable with Scripture, but is also somewhat at variance with the lauded mystery of an indivisible unity of persons.

worship, is decisive. Deriving his knowledge from immediate inspiration, he adored the Father only as the true object of worship—to him only did he address himself in prayer.

This, also, was the unvarying practice of the early disciples, who had received the oral instructions of Jesus, and enjoyed personal intercourse with him. They never forgot the message which their revered Master conveyed to them by Mary, at a most memorable and impressive period. The Almighty had, by raising Jesus from the dead, demonstrated the truth of his mission, and proclaimed him to the world, as the messenger of grace bringing life and immortality to light. At such a time, the Saviour could not possibly intend to deceive his followers, he could not suffer them to remain in “wandering mazes lost,” knowing them to be plunged in fatal error, and allowing them to remain so; for this would impugn his benevolence and veracity, oppose decidedly his character as a true teacher, and expressly contradict the intention of his mission upon earth, if not, also, render him obnoxious to accusations which it would be painful to put even hypothetically, but which may be imagined rather to be in unison with the supposed principles of the Evil One, in their direst malignancy, than to emanate from a heavenly messenger. Jesus did not teach his followers, that he participated in Deity. Even when the first intimation of the resurrection had overwhelmed them with amazement, and pre-disposed them to view their crucified master as more than human, affording an excellent opportunity, had it been required, to reveal the tremendous and all-important truth, that the Being with whom they had so long associated, was indeed God—the language of Jesus, his ever-recollected message, was, “I ascend unto my Father and your Father; and to my God and your God,” John xx. 17.

The Gospel records, that Jesus was the appointed Mediator between God and men—the Saviour and Redeemer of man from a state of sin, and his Guide to those heavenly mansions which he is gone to prepare in his Father’s house. When will those who call themselves his disciples, receive him as sufficient for them, by reverencing his teachings and owning him as the messenger of truth? When will those absurdities and contradictions, those unhallowed and debasing dogmas, so pertinaciously ascribed to him, be universally rejected as the impotent forgeries of



worldly philosophy, and his heavenly truths divested from such deteriorating amalgamations, beam forth, refulgent in their native simplicity, strength, and glory? and when will the various members composing the Christian world, possess his spirit, as they assume his name, and prove themselves his disciples, and evidence their love by keeping his commandments, thus speeding the approach of that glorious day, when the knowledge of the Lord shall cover the earth as the waters cover the depths of the sea?

ZACCHEUS.

*Extracts from the posthumous Sermons of the late Rev.  
James Scott.\**

(Concluded from page 64.)

*Variety of qualifications in the ministers of religion.*

“God has endued men with different capacities, tastes, and advantages, that every department of life may be filled; and placed them in different circumstances and conditions, by which they are fitted for distinct offices in society. Hence it becomes desirable, that they should possess different means of religious cultivation, suited to, and exactly corresponding with the different circumstances in which they are placed. Accordingly, we find, that Providence *has, in fact,* raised up persons duly qualified, to promote, in various ways, the edification of the Christian church. Some are best qualified yet farther to instruct the learned; to explain obscure and difficult passages of Scripture, on

\* A mural tablet in the Protestant Dissenting Chapel, on the Western side of High-Street, Stourbridge, is thus inscribed:

“This Monument

A Tribute of Brotherly Affection,

Is inscribed to the Memory of

The REV. JAMES SCOTT,

Son of John and Elizabeth Scott, of this town,

Born March 4, 1768.

Aspiring at a very early age after the office of a Christian Minister, to which in succeeding years he became most ardently devoted, he received an education suitable to that profession at the Academy of Daventry.

His sphere of usefulness was widely extended: Settling as Pastor of a Congregation of Protestant Dissenters at Cradley, A. D. 1789: Conducting a Lord's-day Evening service in a Chapel erected at the Lye-Waste, in 1806: And becoming co-pastor to the Congregation assembling in this Chapel, in 1807: All of which engagements he continued faithfully to fulfil, till the time of his death,

Dec. 19, 1827, at the age of 59.

His sudden removal was the cause of inexpressible grief to his relations, friends, and the people of his charge: as also to the neighbourhood in which he resided, and

To the Community at large.

Be ye also ready, for in such an hour as ye think not,  
the Son of Man cometh.”

the principles of sound and judicious criticism; to defend Revelation against the cavils of unbelievers; and to address the cultivated understanding, in a strain of close and solid reasoning and persuasive argument. Such were the talents of Lardner, who has been styled the prince of the English critics. His discourses, though valued by his stated hearers, never attracted the multitude; but he has produced a work on the Evidences of Christianity, which teaches the universities, and which will probably be read with increasing advantage, and enlighten and instruct succeeding ages, until time itself shall be no more. The judicious sermons of Clarke and Chandler, will ever be held in the highest esteem by the discerning few. The polished style, and elaborate discourses of a Blair, and the elegant periods of a Fawcett, may tend to impress important truths upon the minds of those who would pay little attention to inferior compositions. The striking and impassioned addresses of a Whitfield, the animated sermons of Davies of New England,\* and the more calm and simple, but impressive discourses of a Wesley, all tended, in various ways, to arrest the attention of the ignorant, to awaken and reclaim the sinner, to excite zeal and ardour, and raise the feelings of devotion to a high degree of fervour. The devotional and eloquent addresses of a Barnes, an Apollos in his day, and the energetic sermons and impressive delivery of a Worthington, could not fail to produce the most useful and beneficial effects. And the valuable discourses of Atterbury, Tillotson, Evans, Doddridge, Orton, and Lindsey, had a more immediate tendency to promote the influence of practical religion, and edify the Christian in the various branches of the divine, social, and personal virtues: thus, ‘one planteth, and another watereth.’ The ministry of one is blessed, and rendered effectual to the conversion of sinners; the preaching of another, has a more direct tendency to build up the saints in faith and holiness; different modes of address are severally adapted to the capacities, circumstances, and conditions of men, and every minister has a style and mode of address peculiar to himself, and which is designed to answer wise and good purposes.” (p. 145, 146, 147.)

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\* [I do not meet with the name of *Davies* in Dr. Eliot's "Biographical Dictionary, &c. for New-England, 1809." *The Rev. Samuel Davies, M. A.* mentioned above, died Feb. 4, 1761, and was President of the College of Nassau-Hall in New Jersey.—N.]

*Candour inculcated, from the useful variety of religious instruction, which Providence has furnished.*

“There is room enough in this wide world, and in this populous country, for the professors of religion of every denomination, to exert themselves to the utmost to do good in their respective spheres of action. And should any of these profess, or preach false doctrine, God, in his own due time, will cause truth to prevail, and bring good out of seeming evil. There is work enough for *all* to reform the vices of the age; and as long as they have reason to believe that their respective motives are pure, they should love one another.” (p. 151.)

*Sketch of a portion of the history of Public Grammar-Schools, &c. in Great Britain.*

“It is a fact which ought not to pass unnoticed, that out of the revenues of the dissolved abbeys, King Henry VIII. founded useful seminaries of education at Coventry, Worcester, Canterbury, and other places, and appointed liberal salaries to those who presided over them. His son and successor, the pious and amiable King Edward VI. founded and endowed twenty Free Grammar-Schools in different parts of the kingdom;\* and from the reign of Charles II. to the year 1800, forty-eight public and private academies have been supported by the Protestant Dissenters, for the education of young men in the Christian ministry and other learned professions.” (p. 173, 174.)

*Devout gratitude for eminent benefactors to the world.*

“Some there ever have been, some there now are, and some there will be to the end of time, whose chief delight consists in doing good. They are not peculiar to any age or country; they are not confined to the great and opulent;† or limited to the middle class of society, or to any particular religious denomination. And many, who have neither silver nor gold to communicate, have great influ-

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\* “In 1547, the Parliament gave to King Edward all the lands designed for the maintenance of chantries, obits, anniversaries, &c., with which he founded the following Free Grammar-Schools:—St. Edmund’s Bury, Suffolk; Spilsby, Louth, and Grantham, Lincolnshire; Birmingham, Nuneaton, and Stratford upon Avon, Warwickshire; Chelmsford, Essex; Sedberg, Thorne, and Gigleswick, Yorkshire; Shrewsbury; East Retford, Nottinghamshire; Morpeth, Northumberland; Macclesfield, Cheshire; Stourbridge, Worcestershire; Bath; Bedford; Guildford, Surrey; St. Alban’s, Herts; Tunbridge, Kent; Southampton, Hants.—Strype’s *Memoirs*, quoted by Rapin.”  
[For the yet better support of the Free School at St. Alban’s, Queen Elizabeth, 1560, granted two wine-licences; and James I. another, 1605.—Chauncy’s *Hertfords*: in loc.]

† [See p. 125, &c. of the interesting *Memoirs of J. F. Oberlin*, so illustrative of the genuine power of religion over the scenes, duties, and relations of ordinary life, as well as over a *Pastor’s* intercourse with his flock.—N.]

ence at the throne of mercy, and among their fellow creatures, which they have exerted for the best interests of the human race. Wherever such characters are found, they are public blessings; and Britain has been favoured not only with a bright cloud of witnesses to the truth, but also with a glorious host of eminent benefactors to the world. Let us revere their memory, and endeavour to acquire all the information concerning them, which we can procure from the scattered fragments of well authenticated tradition. But let all the glory be ascribed to the God of grace, the source of all good and happiness." (p. 179.)

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"*Thou understandest my thought afar off.*"—Psalm cxxxix. 2.

"*Keep thy heart with all diligence, for out of it are the issues of life.*"—Prov. xi. 23.

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WHILE, even to the gaze of those  
 The most beloved and dear,  
 Thou wouldst not, that each secret thought  
 Should undisguised appear,  
 As in thine open word and deed,  
 Thy fancied character they read,—  
 Tell me, my soul, dost thou forget,  
 Though from each human eye  
 All sacred are thy thoughts, within  
 That hidden sanctuary—  
 Tell me, my soul, dost thou forget,  
 There is an Eye that reads them yet?  
 Dost thou forget, that He—the Pure,  
 The High, and Holy One—  
 Not e'en the angels guiltless deems,  
 Who bow before His throne,  
 And veil their heads with wings of light,  
 In fear and awe, at His dread sight?  
 Dost thou forget, that to His ken  
 Thy thoughts do open lie,  
 As doth the sun's meridian path  
 In the emblazon'd sky?  
 When hidden from the gaze of men,  
 There is an Eye that reads them then!  
 No artful gloss with Him avails;  
 By no disguise conceal'd,  
 All, in their native worth or guilt,  
 Thy motives lie reveal'd:  
 Then, cherish not one thought of ill,  
 There is an Eye that reads it still!

And watch and pray, that every thought  
 From guilt may be refined:  
 Well pleas'd, He marks the virtuous aim,  
 The struggle of thy mind—  
 The precious one within to free  
 From taint of earth's impurity.  
 Oh, watch and pray!—that thou may'st keep  
 Thy heart a temple pure;  
 Where all things lovely, sacred, true,  
 In peace may dwell secure;—  
 And fearless then thou may'st avow,  
 There is an Eye that sees me,—*now*.

October, 1830.

B.

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*The Unitarian.*—No. 7.

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THAT the love of Jehovah is everlasting, and His mercy free and unpurchased—that He is eager to receive and ready to pardon the sincere penitent, without money and without price, is, I think, unquestionably the doctrine of Nature and of Reason, and above all, of the Scriptures. It is a doctrine so consolatory, and elevating, and ennobling—so calculated to raise us above this world's pleasures, and trials, and troubles—so much in accordance with all the hopes and aspirations of the human soul, and with the highest attributes of the human nature, that it seems to me strange and wonderful, that it should ever be doubted—that it should require any proof. But the majority of professing Christians have set limits to the mercy of Jehovah; have denied, and do deny, that his grace is universal, and free, and unpurchased. It therefore demands a proof. I hope to be enabled to show, that it is written in the Scriptures, and imprinted upon the heart of man, in characters clear as the sun-beam. First, let us examine the Volume of Nature. The whole earth is full of the goodness of God, the universe is filled with the proofs of His love; spring's soft showers, summer's fervent heat, autumn's fruitful abundance, and winter's snow and cold, alike display His providence. The corn and the grape, the vegetable and the fruit, the lily of the valley and the daisy of the mountain, the beauteous rose and the fragrant violet, and every floweret of the vale, and every blade that springeth from the verdant earth, all—all alike proclaim His goodness, and wisdom, and power. "The heavens declare the glory of God, and the firma-



ment showeth His handy work"; the glowing splendour of the sun, the mild radiance of the moon, and the glittering of the million stars that stud the firmament of heaven, every one of which is itself a world or a sun—all proclaim His power, and wisdom, and love. "His sun shineth on the evil and on the good, His rain descendeth on the just and on the unjust," "causing the grass to grow for cattle, and herb for the service of man." The earth rejoiceth, the mountains shout for joy, and the morning stars sing forth the praises of their Creator. View the animal creation, from the humble emmet to the mighty elephant; from the minutest animalcule, which the microscope of the philosopher can but just enable him to discern, to the huge and monstrous whale; from the torpid and almost lifeless polypus, up to man, the mighty monarch of the whole; contemplate the cattle "upon a thousand hills," and all the million tribes of living creatures that inhabit even this small speck of earth; see how all their bodies, and powers, and faculties are adapted, in the best and wisest manner, not merely for their existence, but for their enjoyment, and comfort, and happiness; even the insect which fluttereth but for a day and dieth, hath his organization as complete, and all his powers as adapted to his span of life, as hath the huge leviathan or the majestic lion. Let man consider his own frame, how admirably adapted is every part and member of his body to its particular use and service; let him consider the wonderful construction of the eye and the ear, and the beautiful regularity with which the heart, and the lungs, and every part of his body, perform their functions; he willeth, and his limbs move; again he willeth, and they are still as death; he willeth to speak, and words are uttered; he willeth to be silent, and his mouth is shut. Let him reflect upon the powers of his mind, and reason, and intellect, and upon the exquisite pleasure which he deriveth from the exercise or the employment of them, and he must acknowledge with what power, and wisdom, and goodness, and love, he hath been created. Again, contemplate the affections of the human heart. Who can see the fond mother hanging over her darling babe, that draweth from her breast the nourishment of its little life—who can witness the affection and the love of the tender female, soothing, with her devoted care, the fevered brow or the afflicted soul of a beloved father, or husband, or brother—who can contemplate the

father's anxious care, the brother's endearing solicitude, the respectful and deep and hallowed affection of a child for its parent, and not admire and adore the goodness and the love of Him who implanted those affections there, and of whose love these are but the type and the shadow? And that we can and do recognise and admire and adore that goodness and love, is, I think, another and a very strong proof of its existence. And though God doth seem sometimes, for a moment, to hide his face—though man doth seem “born to trouble, as the sparks fly upward,” yet what Christian is there, who hath not found his troubles to be but the chastenings of a loving Father—to be but blessings in disguise? What Christian is there, that hath not had cause to thank the Lord that he hath been afflicted—who hath not found, that all events, even those which seem to us the most afflicting, are ordered through His mercy, for our ultimate good and benefit even in this life? And though the wicked may sometimes seem to flourish on earth, and the righteous to be cast down, yet happiness is of the heart, not of the outward circumstances; the righteous poor man may be, and is, happier than the rich sinner. Riches bring their troubles and their trials; they often make themselves wings and fly away; prosperity often produces pride and presumption; and affliction, poverty, and distress, are the appointed means of bringing man back to a knowledge of himself and to happiness. “Oh taste and see that the Lord is good,” “that his tender mercies are over all his works.” I might go on further to show, that a being who is infinite in power, and wisdom, and holiness, must necessarily be infinite also in goodness, and mercy, and love. But I fear I shall exceed my limits; enough hath, I hope, been said, to prove, that it is the doctrine of nature, of experience, and of reason—that the mercy of Jehovah is unlimited, unpurchased, and free. I shall now endeavour to show, that this is also the doctrine of the Scriptures.

When Moses was alone with the Lord in the mount, to receive the two tables of stone, we are told, “The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord; and the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin;” *Exod. xxxiv. 5-7.*

And this is proclaimed by the mouth of Jehovah himself, as the foundation of all his dealings with his creatures; it is proclaimed as the name, not of a national and selected deity—not of the God of the Jews only, but of Jehovah, the Self-existent, the Parent of nature, and the God of the whole universe. And the same consolatory declaration is repeated, again and again, both by Moses and by all the prophets; it is found, like a green spot in the desert, amidst the most terrible denunciations of punishment upon a guilty and rebellious people; the Father of the universe is shown to be as reluctant to punish the sinner, as he is eager to pardon the sincere penitent. The following are a few of the passages which might be adduced:—"The Lord is long-suffering, and of great mercy, forgiving iniquity, transgression, and sin;" Numb. xiv. 18. "Thou art a God ready to pardon, gracious and merciful, and of great kindness;" Nehem. ix. 17. "For thou, Lord, art good, and ready to forgive; and plenteous in mercy to all them that call upon thee;" Ps. lxxxvi. 5. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy; he will not always chide, neither will he keep his anger for ever; he hath not dealt with us after our sins, neither rewarded us according to our iniquities; for as the heaven is high above the earth, so great is his mercy toward them that fear him; far as the east is from the west, so far hath he removed our transgressions from us; like as a father pitieth his children, so the Lord pitieth them that fear him; he knoweth our frame, he remembereth that we are dust;" "the mercy of the Lord is from everlasting to everlasting upon them that fear him;" &c. Ps. ciii. 8-17. "The Lord is gracious, and full of compassion, slow to anger, and of great mercy; the Lord is good to all, and his tender mercies are over all his works;" Ps. cxlv. 8, 9.—See also Psalm xxv. 6, 7, and 11; li. 1, 16, and 17; lxxix. 8, 9; c. 4; cvi. 44, 45; cvii. 13-15; cviii. 4; cxi. 4; cxvi. 5 and 8; cxvii. 2; cxviii. 1 and 29, &c. "I, even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins;" Isa. xliii. 25. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;" Isa. i. 18; see also 16 and 17. "Let the wicked forsake his way, and the unrighteous man his thoughts; let him re-

turn unto the Lord, and he will have mercy upon him; and unto our God, for he will abundantly pardon;" Isa. lv. 7. "Thus saith the high and the lofty One who inhabiteth eternity, whose name is Holy; I dwell in the high and the holy place, with him also that is of a humble and a contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones;" Isa. lvii. 15. "Can a woman forget her suckling child, that she should not have compassion on the fruit of her womb? yea, they may forget, yet will I not forget thee;" Isa. xlix. 15. "If the wicked will turn from the sins he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die; all his transgressions which he hath committed, they shall not be mentioned unto him: in his righteousness which he hath done he shall live. Have I any pleasure at all, saith the Lord God, that the wicked should die, and not that he should turn from his ways, and live?" "When the wicked man turneth away from the wickedness he hath committed, and doeth that which is lawful and right, he shall save his soul alive; because he considereth, and turneth away from all the transgressions he hath committed, he shall surely live, he shall not die." "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby you have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? I have no pleasure in the death of him that dieth, saith the Lord, wherefore turn yourselves, and live ye;" Ezek. xviii. 21-28 and 30-32. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his evil way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" "When I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that which he had robbed, and walketh in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live;" Ezek. xxxiii. 11 and 14-16. "To the Lord our God belong mercies and forgivenesses;" Dan. ix. 9. "Rend your heart, and not your garments, and turn unto

the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness;" Joel ii. 13. "I knew that thou art a gracious God, slow to anger, and of great kindness, and repentest of the evil;" Jonah iv. 2. "Who is a God like unto thee, who pardoneth iniquity, and passeth by the transgression of the remnant of his heritage; he retaineth not his anger for ever, because he delighteth in mercy;" Micah vii. 18. To the Jewish people, while calamities were threatened for disobedience, restoration was solemnly promised for repentance. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou, and and thy children, with all thy heart, and with all thy soul; then the Lord thy God shall turn thy captivity, and have compassion on thee, and will return, and gather thee from all the nations whither the Lord thy God hath scattered thee;" Deut. xxx. 1-3; see also, iv. 29-31. The history of the Jews is a history of transgressions and punishment, of penitence and forgiveness; it always was that; "when they in their troubles did turn unto the Lord God of Israel, he was found of them;" 2 Chron. xv. 4.—(Fox's Letters to Smith, p. 36.)

(To be Concluded in our next.)

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## REVIEW.

*The Course of Time, a Poem: by Robert Pollock, A.M.*

(Continued from page 105.)

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OUR poet, describing the Fall, speaks of a delegated responsibility resting upon Adam, as the great representative of the whole human race. This is information which we cannot receive. It is too incredible to be true. For we have ever been led to suppose, that two parties, at least, were necessary to a compact; and we are not aware, that we ourselves had any part or lot, either directly or indirectly, in the delegation in question. However, we give the writer's own words:

"Man sinned; tempted, he ate the guarded tree—  
Tempted of whom thou afterwards shalt hear:  
Audacious, unbelieving, proud, ungrateful,



He ate the interdicted fruit, and fell;  
 And in his Fall, his universal race;  
 For they in him *by delegation* were  
 In him to stand or fall, to live or die"—(p. 31).

"*Delegation!*" How preposterous! Who delegated to him such a responsibility? Not his posterity; for they could not act before they had existence. And were not they the persons most materially concerned, and, consequently, from whom the delegation should have proceeded? They could not be made a party in it; for they could not know any thing at all about it: they must have been as unconscious of it as the clod of the valley. And where is either the justice or the mercy, of involving millions yet unborn, in the crime and punishment of an individual, with whom they could have no manner of connexion or participation whatever? But we read, "The righteousness of the righteous shall be upon him; and the wickedness of the wicked shall be upon him: the soul that sinneth, it shall die." Whether shall we take this declaration of the Almighty, or that of the poet in the lines before us? Both we cannot take; for they are diametrically opposite to each other. And if we really love and venerate God, we shall take the word of God before the word of man. Besides, we ask for proof, from the history itself? Show us from the account of the Fall in Genesis, where this supposed delegation is mentioned? We ourselves have never been able to perceive the least trace of it; and we think no one can find it there, who does not first take it there, by means of his prepossessions in favour of some system of human device.

After the Fall, we are told, man was most "polluted," "depraved," "lost," "ruined," "captive to sin:"—

"To God's incensed justice and hot wrath  
 Exposed, due victim of eternal death  
 And utter woe"—(p. 32, 33, 47).

Children, of course, are involved in this original depravity, the consequence of the Fall. Let us hear, then, what the poet himself says, of these supposed little sinful beings; depraved to the very core, as some are pleased to say, and only a mass of corruption:

"In sacred memory lives  
 The morn of life, first morn of endless days,  
 Most joyful morn! nor yet for nought the joy.  
 A being of eternal date commenced,  
 A young immortal then was born!—and who  
 Shall tell what strange variety of bliss

Burst on the infant soul, when first it looked  
 Abroad on God's creation fair, and saw  
 The glorious earth, and glorious heaven, and face  
 Of man sublime! and saw all new, and felt  
 All new! when thought awoke, thought never more  
 To sleep! when first it saw, heard, reason'd, willed,  
 And triumphed in the warmth of conscious life.

"Nor happy only, but the cause of joy,  
 Which those who never tasted, always mourned.  
 What tongue! no tongue shall tell, what bliss o'erflowed  
 The mother's tender heart, while round her hung  
 The offspring of her love, and lisped her name;  
 As living jewels dropped *unstained* from heaven,  
 That made her fairer far, and sweeter seem,  
 Than every ornament of costliest hue:  
 And who hath not been ravished, as she passed  
 With all her playful band of little ones,  
 Like Luna, with her daughters of the sky,  
 Walking in matron majesty and grace?  
 All who had hearts, here pleasure found: and oft  
 Have I, when tired with heavy task, for tasks  
 Were heavy in the world below, relaxed  
 My weary thoughts among their *guiltless* sports,  
 And led them by their little hands afield,  
 And watched them run and crop the tempting flower,  
 Which oft, unasked, they brought me, and bestowed  
 With smiling face, that waited for a look  
 Of praise,—and answered curious questions, put  
 In much *simplicity*, but ill to solve;  
 And heard their observations strange and new,  
 And settled whiles their little quarrels, soon  
 Ending in peace, and soon forgot in love.  
 And still I looked upon their *loveliness*,  
 And sought through nature for similitudes  
 Of *perfect beauty, innocence, and bliss*;  
 And *fairest* imagery round me thronged:  
*Dew-drops* at day-spring on a *seraph's* locks,  
 Roses that bathe about the well of life,  
 Young Loves, young Hopes, dancing on Morning's cheek,  
 Gems leaping in the coronet of Love!  
 So beautiful, so full of life, they seemed  
 As made entire of *beams of angels' eyes*—  
*Gay, guileless, sportive, lovely little things!*  
 Playing around the den of sorrow, clad  
 In smiles, believing in their fairy hopes,  
 And thinking man and woman true! all joy,  
 Happy all day, and happy all the night—(p. 155–157).

While this may be considered a fair specimen of the beautiful of "*The Course of Time*," we adduce it as a decisive disproof of that revolting doctrine—Original Sin. What! are these "*gay, guileless, sportive, lovely, little things*," made up as though of "*beams of angels' eyes*;" as "*dew-drops at day-spring on a seraph's locks*;" "*fairest*" of the "*fairest* imagery around;" of "*perfect beauty, innocence, and bliss*;" more beautiful, innocent, and blissful; "*living jewels dropped unstained from heaven*,"—are

these tainted to the very core, and only a mass of corruption? No: incredible! impossible! "For of such is the kingdom of heaven." And "suffer them," says the Saviour, "to come unto me, and forbid them not." And he has declared, moreover, that unless we be converted, and become like them, we shall in nowise enter into the kingdom of heaven.

When man had become polluted, lost, and ruined, God, we are told, in his boundless grace, devised a method to save him. And this method our poet makes known to us as follows:

"God was made flesh,  
And dwelt with man on earth! the Son of God,  
Only begotten and well-beloved, between  
Men and his Father's justice interposed;  
Put human nature on; His wrath sustained;  
And in their name suffered, obeyed, and died,  
Making His soul an offering for sin;  
Just for unjust, and innocence for guilt,  
By doing, suffering, dying unconstrained,  
Save by omnipotence of boundless grace,  
Complete atonement made to God appeased"—(p. 33).

"The Holy One for sinners dies!  
The Lord of Life for guilty rebels bleeds,  
Quenches eternal fire with blood divine!"—(p. 34).

"Blood holy, blood divine for sinners shed"—(p. 34).

It is seldom we meet with so much incongruity, in so small a compass. Where shall we begin? Where end? The immutable God, who is without variableness, or the least shadow of turning, is subject to change. He becomes what he was not before. He who made all things, is himself made something. And what? Why, *flesh*. Yes, God, who is a Spirit, is made *flesh*! And he who only hath immortality in himself, and who lives for ever, sheds his holy and divine blood for sinners, and to quench eternal fire. The blood of God, the Eternal Spirit! But this God, is the Son of God—the Son of himself, if there is only one God. But if not the Son of himself, then he is the Son of another Being; and must, therefore, be both distinct from him, and inferior to him. He *interposes*, we are told, *between* men and his Father's wrath; and here we have another proof of distinction between himself and his Father. If, however, he is not distinct from the Father, but is the *same* Being as his Father, then it is the *same* Being that interposes between himself and his creatures; the *same* Being that makes his soul an offering for sin, and that receives the offering; the *same* Being that

makes an atonement, and that receives the atonement; the *same* Being that appeases, and that is appeased;—at once suffering, and not suffering—wrathful, and not wrathful—dying, and not dying. These are strange things to affirm of *one* and the *same* Being; and to our own minds, they carry evident absurdity and contradiction on the very front of them. In fact, we have often said, that no atonement could be made, unless Jesus Christ was distinct from God; because it is folly to say, that God could make atonement to himself. We will leave our Trinitarian brethren to get out of the dilemma as well as they can. To us it appears insuperable; and to them also, we think, will it appear so, if they will exercise their reason. At least, such is our opinion.

But, as in the case of original sin, we will contrast our author with himself. And we give from him the following sound doctrine, in opposition to the above fallacious one, which we have adduced from his work:

“Virtue, I need not tell, when proved and full  
Matured, inclines us up to God and heaven,  
By law of sweet compulsion strong and sure;  
As gravitation to the larger orb  
The less attracts, through matter’s whole domain”—(p. 9).

We cordially approve of this. We think it at once philosophical and scriptural. And, according to our poet, virtue assimilates us to God and heaven; and this by a “law of sweet compulsion *strong and sure*.” We are well aware, that did we state this of ourselves, our orthodox brethren would lift up against us the voice of reprobation; and they would probably “cry aloud and spare not.” But our author has saved us the trouble, and, by doing so, averted any unpleasant consequences that hence might have arisen to us. He has said, that virtue is *like* God, and that, very naturally, for this reason, it *assimilates* us to God and heaven. And if we attain to this assimilation, what can we want to make us happy?

Besides, we have the same sentiment urged again and again by our author; which shows he felt impressed with its importance:

“Virtue takes place of all, and worthiest deeds  
Sit highest at the feast of bliss”—(p. 122).  
“Not in mental, but in moral worth,  
God excellence placed; and only to the good,  
To virtue, granted happiness alone”—(p. 139).

We cordially approve of this doctrine. And our author

represents the punishment of the wicked hereafter, as arising from their disregard of it:

“And to their everlasting anguish still,  
The thunders from above responding spoke  
These words, which through the caverns of perdition  
Forlorn echoing, fell on every ear:  
‘Ye knew your duty, but ye did it not’”—(p. 14, 15).

“And from above the thunders answered still,  
‘Ye knew your duty, but ye did it not’”—(p. 20).

This is the ground of the punishment of the wicked; they knew their duty, but they did it not. It must then follow, that in their probationary state, they had the power to do their duty; and *doing* it, would have saved them from suffering, and brought them to bliss.

As to what constitutes this duty, our poet has before informed us: viz. “*virtue*.” And he has defined in what virtue consists: “worthy deeds, moral worth, excellence, goodness.” We are satisfied.

The Almighty is represented as addressing the assembled multitude of saints and angels, previous to the grand solemnities of the day of judgment. And in this address, he thus alludes to his Son:

“Did I not send Immanuel forth, my Son?”—(p. 378).

He also expressly addresses the Son himself:

“So saying, He, the Father Infinite,  
*Turning, addressed* Messiah, where He sat,  
Exalted gloriously, at his right hand”—(p. 381).

We know not, whether we could wish for clearer proofs than are here furnished us, of the inferiority and subordination of Jesus Christ to God. For we cannot imagine how the same being can be his own Father and his own Son; can send forth himself; can sit at his own right hand; and can turn round to himself, and address himself.

At the same time, we do not think this address at all in good taste. It is derogatory to the Almighty. It is not the infinite Jehovah, the universal Father, the God of love, that is speaking; but the contracted, austere, boisterous, and passionate sectarian.

At the conclusion of this address, we are told, that

“The Son beloved,  
Omnipotent, Omniscient, Fellow God,  
Arose, resplendent with Divinity”—(p. 382).

“*Fellow God!*” Then, of course, there is *another* omnipotent, omniscient Being besides himself; equally resplendent with Divinity, and equally God! That is, *Two*



*Gods.* If not, we would ask, then, what is meant by *Fellow God*?

To the following, we can cordially subscribe:

“Messiah, fairer than the sons of men,  
And altogether lovely. Grace is poured  
Into thy lips, above all measure poured;  
And therefore God hath blessed thee evermore”—(p. 393).

We most heartily believe these things of the blessed Jesus; but for the very reason that we do so, we cannot believe him to be a *Fellow God* with God himself.

We give a more qualified assent to the lines which we next adduce; though we should think it impossible to prove from them, equality between the Father and the Son:

“Thus the Messiah, with the hosts of bliss,  
Entered the gates of heaven, unquestioned now,  
Which closed behind them, to go out no more;  
And stood, *accepted*, in his Father’s sight;  
*Before* the glorious everlasting Throne,  
*Presenting* all his saints; not one was lost,  
Of all that he in Covenant received;  
And, having *given the kingdom up*, He sat,  
Where now he sits and reigns, *on the right hand*  
*Of glory*; and our God is all in all”—(p. 394).

These lines are evidently founded on that portion of the burial service, 15th chapter of the 1st of Corinthians, where Jesus Christ is spoken of as *delivering up* the kingdom to God, and being *subject* to God, that God may be all in all; a passage, which, we think, decidedly proves the inferiority and subordination of Jesus Christ, to the One God the Father; and we know not, how any unprejudiced person can resist its force.

Our author, of course, maintains that arithmetical contradiction, of three being one, and one three. And he calls it a Christian mystery (p. 132); but we think we have more properly designated it—an arithmetical contradiction. For so would every youth pronounce it, who had only just entered upon the science of figures, if the abstract proposition were presented to his notice.

(To be Continued.)

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*Orthodoxy and its advocate Dr. Wardlaw, in conflict  
with the New Testament.*

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THE evidence in favour of the great and distinctive doctrines of Unitarianism, is by no means confined to the detail of texts usually adduced as vouchers thereof. On the con-

trary, it is wrought into the very texture of the language in which a knowledge of the New Covenant is conveyed to man. Proof after proof turns up as you peruse the histories and the epistles, of Jesus and his apostles, not only in express assertion, but in obvious and indubitable implication. A thousand suggestions present themselves, independently of what are considered the proof passages, which, while the latter assure you that Unitarianism is true, carry home to the heart the conviction that it cannot be false. Taking it as your companion in your progress through the books of the Testament, you find light and harmony in every page you read—you have then reason and revelation wedded, as they ever ought to be, in most accordant bonds. Not so with reputed orthodoxy. If we know any thing of the power of words, and have, in any good degree, learned to judge of their meaning, apart from the perverting influence of pre-conceptions, we are warranted in declaring, what is our firm conviction, that the common theology constantly clashes with the clearest assertions and implications of the sacred books of the New Testament. The operation of Procrustes, is, it appears to us, incessantly necessary, now abridging, now lengthening out the meaning of Scripture, in order to make even the appearance of correspondence between it and the leading notions of orthodoxy.

Our convictions of this nature have been strengthened in looking over a volume of sermons recently published by Dr. Wardlaw of this city—a volume, in which the learned opponent of Unitarianism spares neither misrepresentation nor uncharitableness to bring into disrepute our views of the Gospel;—a volume, which we do not think calculated to add much to his reputation either as a writer or a theologian. In two discourses on “Christ crucified,” Dr. Wardlaw tells his readers, among other matters, many of which are equally well founded, that to preach Christ crucified, is to preach his supreme divinity. That to preach Christ crucified, is the first and the last duty of the Christian minister, is beyond a question. That is a Scripture doctrine; if so, to preach the Supreme Divinity of Christ, must be to preach in the very teeth of a leading feature of the Gospel; for what is it but to preach the supreme Divinity of a mortal—to preach that the Supreme Divinity was crucified—to preach, in words recently used in an orthodox periodical, that the “*Im-*

*mortal* God breathed his last." Now this is to preach a manifest contradiction—it is to preach that the immortal was mortal. But any doctrine which contradicts the Scripture, cannot be a Scripture doctrine; and, therefore, Dr. Wardlaw, to be consistent, must desist preaching a *crucified* Christ, or that Christ is very and eternal God.

In the same discourses, to preach "Christ crucified," is to preach him as the only medium of acceptable worship and obedience. If he be the very and eternal God, he is the object, and not the medium of worship. "But he is the medium of worship," says Dr. Wardlaw, and proves his assertion from the Scriptures. Granted: how, then, can he be the object of worship? Here the Scriptures and orthodoxy are at issue, and as Dr. Wardlaw insists that he is the medium, and implies that he is the object too, orthodoxy is also at issue with itself. If I am the medium of conveying thanks to another, I cannot be, at the same time, that other who receives the thanks conveyed through me; and if I am the ultimate receiver of the thanks, I cannot be the medium of presentation. But Christ, it is said, is the medium of our worship as man, and the object as God. That is—if we understand the subtlety, which, we think, no one ever did—Christ hears our prayers with one ear as the medium, and with the other as the object of worship. In reference to this, and the thousand and one other dreams of a similar nature, woven into the very warp and woof of orthodoxy, we have only to remark, that if, as Dr. Wardlaw in this volume assures us, "truth can operate upon the mind and heart only when understood," no one can understand these subtleties, so no one can be bettered by them; and, therefore, they are, it is fair to infer, the figments of men, and not the revelations of God. Of them, moreover—of the doctrine of three persons in one God, and two natures in one person, Christ—*et hoc genus omne*, we are warranted to use the language which Dr. Wardlaw, in a thoughtless moment, used in this volume against the dreams of the modern millenarians: "I do still, I confess, retain a very strong impression of the *previous improbability of the thing itself*." Surely the good Doctor will, on thinking over the matter, find it to be previously quite as improbable, that a crucified Christ should be the immortal God, and that the same intelligent agent should both know and not know the day of judgment, as that there should be a "personal advent and reign of the Son of God upon this earth."

The subject of God's complacency towards Christ, is one both highly interesting, and which can be understood only on Unitarian principles. We were, therefore, a little anxious, on reading the title of a sermon in the volume, "Jehovah's delight in Christ," to learn what an orthodox authority would do with such a topic. The very language involves a distinction, and such a distinction as is destructive of orthodoxy. Jehovah's delight in Christ:—well, then, how can Jehovah be Christ, or Christ Jehovah? If one being delights in another, they must, of necessity, be too distinct and separate intelligent agents. And this, unfortunately for the reader's orthodoxy, the Doctor's discourse implies throughout. It could do no less, if the subject was to be presented in an intelligible form. Every illustration on this supposition of "Jehovah's delight in Christ," is an implication of the strongest nature, that they are two, and not one intelligent agent. The doctrine which the Doctor, in this case handles, pervades the New Testament, and, consequently, the fiction of the supreme Deity of Christ, clashes not only with the discourse in question, but with the general tenor of the "Law and the Testimony." There occurs, in this same discourse, the most palpable contradiction which theological hardihood ever ventured to impose on human weakness and credulity. "On the cross," says the Doctor, "Jesus was made to endure the tokens of divine *displeasure* against the imputed guilt of men," yet then, "never was divine *complacency* in him (Christ) more perfect." If this is any thing but saying, that God was both pleased and displeased at the same time, and on the same occasion, with Christ, there is no meaning in language. To such incongruities will system drive even men of respectable abilities.

One of the most revolting principles of Calvinism, is fully set forth in the discourse of which we are now speaking: "the delight of God in Christ is manifested *in the perdition of those that perish, as well as* in the salvation of those that are saved," is a proposition which this divine lays down and labours to establish. There is, in these few words, enough to sink any system whatever. If proved from Scripture, Scripture is thereby disproved—if a part of Christianity, Christianity is not of God. But they are—thank God—Calvinism, not the Gospel. The benevolent Jesus is not answerable for so foul a libel on the Creator. Man's damnation, God's delight! Horrid

idea. The God of Jesus delighting in the eternal torments of the vast majority of his creatures! If this be not blasphemy, it is something worse. "Hell shall bear testimony to this"—viz. God's delight in Christ—"as well as heaven. The lesson shall be read for ever by the fires of Tophet, as well as by the light of Paradise." And this said of God who "is love," and Christ who was tenderness itself! This said in the 19th century, and men expected to believe it! This surely is, now-a-days, *un peu de trop*. We would advise Dr. Wardlaw to abandon Calvinism, and preach the Gospel, which he would do well to remember—whenever his Calvinistic impressions are too strong for his good sense and humanity—means "good news," "glad tidings," "peace on earth," "good will to man."

G. C. S.

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*To the Editor of the Christian Pioneer.*

SIR,

IN the Pioneer for December last, appeared a letter signed "S." containing "a few brief remarks" on the "Questions to Atheists and Deists," which had been previously inserted. To these "remarks," I intended at the time to reply. But being constantly engaged in a laborious occupation, and frequently indisposed, it has hitherto been delayed. However, as no other writer has undertaken the task; as we are all apt to think our own arguments unanswerable, if no one attempts to refute them; and as I should be sorry to find arguments against natural and revealed religion, considered in this light, I am induced, though at this distance of time, to request a space in the Pioneer, for the following observations.

The writer of the letter asserts, that "the party maintaining the affirmative side of a question, is bound, in all reason, to attempt proving his thesis." Farther on, he observes, that the questions "come from a wrong quarter;" and towards the conclusion, he says, "as the religious man has something to teach, he ought to leave questions to those whom he intends to convince by his arguments." So that the impropriety of putting questions to unbelievers, may be considered as the principal burden of his epistle. It occurs at the beginning, middle, and end, and, of course, merits the first place in our consideration.

If no evidence had ever been adduced in behalf of na-



tural and revealed religion, it would then certainly be extremely preposterous to call upon those who rejected them, to assign reasons for so doing. But when such evidence has been frequently stated and illustrated in almost every possible form, and in a manner adapted to every capacity, from the bulky volumes of Abernethy, Lardner, Paley, and Priestley, to the penny tract by the society for promoting religious knowledge; when every writer against religion, either natural or revealed, from Herbert and Hobbes, to Paine, Taylor, and Carlile, has been distinctly, and, as we think, satisfactorily answered; when it has been ably shown what immense advantages Christianity has derived from opposition;\* surely there could be no great impropriety in referring to the different branches of this evidence, and requesting those who were not convinced by it, to point out wherein it is defective. And I appeal to any impartial reader of your miscellany, whether this be not the sole drift of the questions.

"S." complains that he should be referred to "masterly treatises which have been published in defence of natural and revealed religion." But if the subject could not be fairly discussed in any less elaborate form, what was to be done? To any one whose understanding has not been bewildered by the sophistry of such writers as Mr. Hume, the being of a God seems capable of short, clear, direct, and decisive proof. For such unsophisticated minds, Enfield's "Natural Theology," Holding's "Plain and Familiar Lectures," and Dr. Priestley's "Institutes," may, perhaps, be sufficient (the two last mentioned works treat on the evidences of Christianity, as well as of Natural Religion). To those who wish to investigate the subject more deeply, a tract entitled "Further Evidences of the Existence of the Deity, by George Clarke,"† cannot be too strongly recommended. It is a very judicious work, and the writer has considered some of the most striking arguments against the existence of an intelligent First Cause, advanced in the "System of Nature." In Numbers 9 and 44 of the "Library of Useful Knowledge," entitled "Animal Mechanics," the same point, is, at least to my apprehension, incontestibly proved. Crombie's

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\* See "Dissertations relating to the Genius and the Evidences of Christianity," by Dr. Gerard.

† Sold by Faulder, Bond-Street, and Hunter, St. Paul's Church Yard. If out of print, it were much to be wished that it should be re-published.

"Natural Theology," of which an able review is given in the *Pioneer* for May last, is an invaluable work; and, to mention no more, Priestley's "Letters to a Philosophical Unbeliever," ought to be attentively read by every one who aspires to the character of a philosopher, before he finally relinquishes either natural or revealed religion. But after all, perhaps it would be quite as reasonable to inquire, whether a stately mansion had an architect, as whether the world had a Creator.

As to the Evidences of Christianity, those who object to elaborate works on the subject, who are unable to procure them, or to devote sufficient time to their perusal; besides the two last mentioned books, may be referred to Dr. John Clarke's "Answer to the question, Why are you a Christian?" Wright's "Essay on Miracles," his "Essay on a Future Life;" Dr. Channing's "Discourse on the Evidences of Revealed Religion;" and "Evidences of Revealed Religion, by Samuel Thompson;"—all short tracts. And yet I feel confident, that scarcely any one could rise from a careful and attentive perusal of them, even if his mind were somewhat biassed against Christianity, and say, "I really believe it to be false."

Those who have leisure and inclination to enter more deeply into the subject, may be referred to Paley's "Evidences of Christianity," his "*Horæ Paulinæ*;" Blunt's "Veracity of the Gospels and Acts;" Milman's "Sermons at the Bampton Lecture, on the Character and Conduct of the Apostles;" Sheppard's "Divine Origin of Christianity, deduced from some of those Evidences which are not founded on the Authenticity of Scripture;" a "History of the Transmission of Ancient Books to Modern Times, by Isaac Taylor, Jun.;" and "The Process of Historical Proof," by the same writer.

Those whose minds have been impressed with the plausible arguments of Mr. Hume, in his "Essay on Miracles," should, if they would do justice to the subject or themselves, read Dr. Campbell's Answer to him. If they have read Gibbon's History, they should likewise read Watson's reply to it. If they have read the Age of Reason, they should read Watson, or Wakefield's answer to that publication. If it be possible for their minds to have been perplexed with the observations of Taylor and Carlile, they should by all means read Mr. Beard's and Dr. J. P. Smith's answers to them.

But besides these works, the inquirer into the truth of Christianity, if he be indeed sincere and in earnest, will endeavour to attain some acquaintance with the Scriptures themselves; especially those of the New Testament. For this purpose, if he be unable to read the books in the original languages, he will procure the most correct translations of them: he will obtain some information of the geographical situation of the places mentioned; of the prevailing manners and customs of the people; and of the different opinions, sects, and parties existing, when the transactions related took place. Having obtained this necessary preliminary knowledge, he will proceed to the perusal of the Christian Scriptures, with attention and impartiality; and in so doing, I doubt not but he will find numerous proofs of the integrity of the writers, and of their competency for relating what they had seen and heard, as it would have been impossible for him to discover by any other means. Without some such qualifications as these, how can he be able to judge fairly whether the narratives are credible or not?

I have been induced to make these remarks, by observing how little knowledge unbelievers in general (at least those of them with whom I have conversed—I know nothing personally of “S.”), appear to have, either of the nature of Christianity, or of the evidence on which it is founded. Indeed, some who have undertaken to write against this religion, have fallen into mistakes, which a very moderate share of such knowledge would have prevented. In some instances, were it not for its very serious results, this want of information would appear almost ludicrous. Unbelievers certainly know, that such a religion as Christianity, is professed in this part of the world, and that it is said to be contained in the New Testament; but whether it enjoins us to do good for evil, or evil for good, many of them can scarcely *recollect*; nor whether Jesus Christ was put to death in Palestine or in Persia.

But though so many works have been published in defence and illustration of the Scriptures, as well as of Natural Religion, probably I have not enumerated the hundredth part of those which now exist; yet, it seems, we must not presume to ask unbelievers, why they reject them! We must “leave questions to those whom we intend to convince by our arguments”! Surely, Sir, this is one of the most extraordinary prohibitions that ever was

heard of. Who are unbelievers? What are their peculiar privileges? When, where, and by whom were such privileges conferred, that nobody must presume to ask them a question?

To adduce evidence of the truth of religion, in a manner comparable to what has already been done, and in books that are, or may be, in almost every one's hand, is a task far beyond my power to accomplish, even if I had nothing else to do; and this I assure you, Sir, is by no means the case. Having, therefore, neither leisure nor ability for such an undertaking, I am compelled to decline it. Even were it otherwise, I do not perceive the utility of such a measure; for if what has already been written and published on the subject, fail to convince, how can any new advocate, whatever may be his knowledge or his talents, hope to succeed? But, then, in the name of candour and of common sense, permit us to ask, wherein the evidence is deficient.

"S." "leaves it to your judgment whether they" (the Questions) "have been put together with that accuracy and precision which is requisite in such cases." Perhaps not; but I will take the liberty of suggesting for his mature consideration, the extreme improbability of their ever having been "put together" at all. If the organized and animated animal bodies of which all nature is full—immense multitudes of which were not in existence a short time ago—all owe their origin to causes destitute of intelligence and design, why may not the Questions which seem to have occasioned him so much perplexity, have arisen from the printer's scattering the letters with a careless hand over the composing-stick, and these letters arranging themselves somehow or other, in a manner perfectly inexplicable, in the order in which they appeared in the Pioneer? To my simple apprehension, one supposition seems not more absurd than another.

He says "it is *assumed* that there is skill and contrivance in the structure of the human eye, which is the very thing in dispute." To be sure, we all know that there must be a great deal of skill and contrivance in the construction of a clock, a watch, a telescope, or a steam engine; very few, comparatively, are equal to the task; and none without having been previously trained to it. But as to the formation of an eye, an ear, and every other part of an animal body, it is matter of every day occur-

rence, in every part of the world. How, then, can there be any remarkable skill or contrivance displayed in it? It was monstrous to *assume* such a point, and shows the author—if the questions really had an author—to have been wholly unacquainted with the rules and maxims of modern controversy!

“S.” asserts, that the questions to Deists, “take for granted the genuineness and truth of what is called the Gospel history, and then infer the sincerity of the Apostles, and, by consequence, the truth of all that is recorded in their name.” If this writer did really read the questions under the 23d and 24th heads, it is astonishing how he could make such an assertion. I maintain, that these questions evidently and palpably imply arguments in favour of the genuineness of the books which compose the New Testament, which unbelievers will find it very difficult to refute; and which yet it is incumbent on them to refute, if they would assign any thing like a solid reason for their rejection of Christianity. And I would appeal to any competent judge of reasoning in the world, whether they do not evidently imply arguments that necessarily require either an answer or a concession.

Speaking of the author of the Questions, I presume (for the pronoun “*his*” has no proper antecedent), “any question,” says S. “respecting the existence of Christ, appears never to have entered his imagination.” His “imagination” must have been very defective indeed then; or rather, he could have no “imagination,” reason, or reflection at all, if so important a point as that never entered into his mind. But why attribute to him so great a degree of thoughtlessness and stupidity? Might he not have an idea that nobody would be unreasonable enough to maintain, that multitudes in every age since the commencement of the Christian era, and amongst them men of learning and inquiry, would, though they differed from each other respecting almost every thing else, have uniformly agreed, and that, by many of them, to their own detriment, in professing themselves the followers of one who never existed? Surely it was *possible*, at least, that he might have imbibed such a persuasion. But, as perhaps it was a defect in the process of reasoning, and as I never feel more at home than when asking questions, I must, with your permission, notwithstanding the friendly remonstrances of “S.” venture to propose a few more, on



the supposition that the reputed Founder of Christianity never existed.

(To be Concluded in our next.)

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*To the Editor of the Christian Pioneer.*

SIR,

As you belong to a sect, which in this part of the country, is spoken against and reviled, and whose members are counted the bane of society, and the offscouring of all things, it must naturally be pleasing to you to know that there are individuals, who, although they have not yet publicly avowed their convictions, are firmly convinced that your religious creed is most in conformity with that revelation, which the God of heaven, through his Son Jesus Christ, promulgated to the world. For this reason, I have thought of sending you this intimation of a change which has taken place in my views of religion; and although coming from one who is unknown in the world, and whose humble situation might make it appear to many, a matter of small importance what his opinions are, yet I hope, it may afford *you* some consolation to know, that there are hearts which are beating in unison with yours, and longing for the time, when the One Father of universal benevolence shall be alone worshipped and loved, from the rising of the sun unto the place of his going down; and when the now despised Unitarian shall witness his creed universally acknowledged, as that which the Son of God came to declare, and as that in which the loveliness of the all-merciful Father most pre-eminently appears.

I was educated, like most of those born in this part of the world, in the Calvinistic doctrines. From my earliest years, the leading points of that soul-withering system, were taught me as irrefragable truths; to question which, or to allow the least surmise regarding them to enter my mind, or to think of examining them by reason, or even by the general tenor of the Word of God, I was taught to consider as the first step towards infidelity, and, consequently, the eternal ruin of my soul. The Assembly's Catechism I committed to memory long before I had attached a single idea to the words which I could so fluently repeat, and as my mental faculties enlarged, I was duly exercised in searching for proofs of the Catechism's doctrines from Scripture; and I was told to value this

right, which I had of judging for myself, and to pity the poor Catholic, who was obliged to renounce the glory of being a rational being, and blindly commit himself to the teaching of a fallible creature like himself. Glorifying in the right of private judgment, which I fancied I enjoyed, I went on with my examination. The Catechism was offered as a useful and comprehensive compend of Scripture truth; but in fact *it* was my Bible, and the isolated passages quoted from the Sacred Volume, without the needless scrupulosity of inquiring what meaning the context gave them, were brought merely as a decent kind of corroboration of what were previously believed to be fundamental truths; and those parts of Scripture, which, to an unsophisticated inquirer, would have appeared utterly contradictory to these assumed truths, were either entirely overlooked, or seen through the medium of system writers—were pressed, no matter by what strained interpretation, into the same service.

I had thus lived till my twentieth year, not only without having read a single page of any writer of an opposite creed, but in the conviction that to have done so, or to have harboured the least suspicion of the erroneousness of the creed in which I had been educated, would have been exposing my eternal interests most wantonly to the temptations of the Evil One. Notwithstanding, I was taught to be grateful to Providence, that I lived in a portion of the world, and at a period of time, when I had the liberty of worshipping God according to my conscience, and with the Bible in my hand, had the power of forming my own creed therefrom, without regard to priests or councils!

I was uniformly taught, that every infant, the moment it comes into existence, is justly liable to eternal torments, as the punishment of Adam's offence, and possesses a depraved nature, which, unless it be one of the elect, will inevitably lead it to commit more and more sin, and merit still more awful punishments from its righteous Creator. Candour, however, bids me declare, that I was not taught to believe that *all* who die in infancy are actually lost; on the contrary, it was maintained, that a great many are saved, although it was by no means affirmed that all are saved. The modern advocates for Calvinism, seem either averse to assert broadly, that many who die in infancy suffer the penalty which their forefather incurred, although

they unequivocally maintain, that, in strict justice, they might all suffer eternal misery, and that it is of mere grace that any are rescued from this fearful fate. Another doctrine which I was taught, was, that in order to deliver the elected few from this awful condition, in which Adam's offence had placed them, it was absolutely necessary, that the second person of the Godhead should become a man, and die as an atonement; that the guilt was so enormous, that the sufferings of no being less than the eternal God could expiate it, or render the Creator propitious to his creatures. But it is needless to enlarge; suffice it to say, that I was taught, and believed all the doctrines of Calvinism, which, unfortunately, are too well known in this part of the world, to require any statement of them from me.

The horrifying doctrine, of the eternal rejection of some, and the eternal election of others, was that which first opened my eyes to the fearful gloom of Calvinism. I was told, that the number of those who could obtain the benefit of Christ's redemption, was definitely fixed, and that none, but this chosen few, could, by all their endeavours, procure the benefit of it. I read the Bible; I found it full of declarations of the goodness of God, and of his love to his creatures. I read, "As I live, saith the Lord, I have no pleasure in the death of the wicked." "God is no respecter of persons," &c. I stated this to those with whom I consulted, as to my difficulties. I was told that these passages were quite true—that God was a Being perfect in moral excellence—and that he would do no wrong to his creatures—but still, that the doctrine which I was questioning, was true. In vain I told them, that it was a manifest contradiction, to assert, at the same time, that God was good, and that he punished millions of the human race for ever, on account of a crime which their forefathers committed—that if the mind had the power of discovering truth in any case, it was quite evident that both these propositions could not be true—that they were quite contradictory—and that two bodies could as easily occupy the same space at the same time, as the mind assent to both of these propositions at the same time. I was told, it was a mystery—a great mystery, and I must just believe it. It was in vain that I told them, it was impossible, while I believed such a doctrine, to love God with all my heart and soul—that I could view him in no

other light, than as a stern tyrant, whom I might fear, but love I could not; and thus render a compliance with that gracious injunction, "My Son, give me thy heart," quite impossible. In vain I told them, that love was a spontaneous affection, called forth by a perception of amiable qualities, and could be excited in no other way:—'twas a mystery, but I must just believe and love! I then asked them to explain, with what faculties they came to believe such palpably contradictory doctrines; for that they evidently were not the usual faculties which men possess? I got no satisfaction on this point either; they did not lay claim to faculties different from those men naturally enjoy, but still they affirmed, that they could believe what I found it impossible to believe. The great secret, I suspect, Sir, is, that men, however well they exercise their reason in other matters, in religion, the noblest theme for its exercise, they totally lay it aside; and they content themselves with *words* to which they attach *no ideas*—which I take to be the true meaning of their word *mystery*, which the Orthodox system is so full of, and behind which its supporters so frequently shelter themselves, when attacked by argument.

Having determined to ascertain, whether these things were so, and throwing off my deference for Creeds and Confessions of Faith, and taking as my guide, reason—the noblest gift of my Maker, the candle of the Lord, which he hath planted in the breast of man,—I searched the Scriptures. There I found no mention of the Covenant which God made with Adam, whereby, upon condition of his fulfilling the terms thereof, he and all his posterity were to enjoy eternal life; and upon condition of his breaking that covenant, he and all his posterity should suffer death temporal, spiritual, and eternal. This, the grand foundation of the whole Calvinistic system, so repugnant to reason, I found had no support from the Word of God; and I threw it aside, as the fabrication of gloomy and tyrannical men, who would fain make the glorious Ruler of the sky, a being like themselves. I found the Bible full of declarations of the goodness of God, and full of assertions, that he presideth over all, and has arranged the mighty plan of Providence in infinite wisdom, directed by infinite goodness, and is conducting all things for the good of the creatures he has made. And notwithstanding the awful threatenings which the Bible contains, against

the workers of iniquity, I am as sure, as the pledge of a Being infinite in power, in wisdom, and goodness can make it, that the *end* of all will be the salvation of the whole rational creation of God; and, notwithstanding the present sin and misery which prevails, and the threatenings of future misery to the wicked more severe and more durable still, yet a time will come, it may be after long ages of suffering, when glorious order and beauty will spring from this temporary confusion, and all the children of the eternal King, beautified and adorned with robes of unspotted purity, and with bodies of immortal wear, will in the kingdom of their Father, and upon the celestial hills of Paradise, sing the praises of redeeming Love throughout eternity.

I may, in another letter, if you deem not my communications obtrusive, give you an account of the manner in which I was emancipated from the other shackles of Calvinism; particularly that of the Trinity.

I remain, respectfully,

SIR,

Your most obedient Servant,

A CONVERT FROM CALVINISM.

GLASGOW, 18th Sept. 1830.

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#### TO CORRESPONDENTS.

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THE Second Letter of "A Convert from Calvinism," will appear in the Pioneer for January.

Mr. Harris's Sermon on "Christian Worship," is published, price *Fourpence*.



THE  
CHRISTIAN PIONEER.

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*“R.’s” Reply to the Remarks of “S.” on Questions to  
Atheists and Deists.*

(Concluded from page 140.)

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WHO has ever denied the existence of Mahomet? Or who has ever assigned a plausible reason, why we should admit the fact of his existence, and deny that of Christ? Were they not both the reputed founders of new religions? and if those religions did not originate with them, with whom *did* they originate? We read the most authentic accounts of Mahomet, and admitting them to be true, we without hesitation, pronounce him an impostor. Is it possible to read the accounts of the Christian Legislator, and suspect the same of him? If no such personage ever existed, how came written accounts of him to have been preserved from the commencement of the religion to the present time, and to have been always received as genuine and authentic? Why were they not contradicted at their first publication? Had not Christianity, at that time, many and powerful enemies, who seemed determined to extinguish the religion, even though it should be by the extermination of its professors? and would they not have accomplished their design much more effectually by contradicting the accounts of the origin of this religion, or proving them to have been forged at their first publication, when they must have had every facility for so doing if they had not been undeniably true, than by putting the propagators of them to a variety of cruel and ignominious deaths? Why, then, was this never done? Besides, who invented these fabulous accounts? How came their authors to escape detection? By what ingenious artifices did they persuade their numerous followers to believe that their narratives were genuine and authentic? What were their probable motives? Did they ever rise to eminence by their scheme? or had they any prospect of it? or is the real origin of Christianity so totally lost in oblivion, that no credible information whatever can be obtained respecting it?

Can it be shown by reference to any history, generally considered as authentic, that any imposture, at all similar to the Christian religion, ever took place in any part of the world?

Can it be shown by such reference, that any imposture under similar *circumstances* to those of Christianity at its commencement, ever took place? or even that such an *attempt* ever was made? If not, on what ground do we infer its *possibility*?

"S." asks, "how is it possible for an unbeliever to answer such questions," (alluding to those addressed to Atheists and Deists,) "otherwise than by saying, that they are ridiculous?" Would that be answering them, then? If any one were to accuse "S." of having violated some law of his country, and he were to put questions to his accuser, which could not be fairly answered but upon the supposition of his innocence, would it be sufficient for that person merely to *assert* that the questions were *ridiculous*, and on that ground excuse himself from answering them? Yet why should not the same plea be as good in one case as in the other?

He afterwards asserts, that "the Questions have little or no bearing upon the precise points at issue between the parties." Then why did he not distinctly point out their irrelevancy? Surely this would not have been utterly impracticable to him, if he could so clearly perceive it himself. But though he requires the most plain and convincing arguments from his opponent, he seems to think that his own *ipse dixit* is always to be admitted. I maintain that the Questions have all a direct and evident "bearing upon the points at issue;" and do not hesitate to declare, in the most unreserved and unequivocal manner, that if those of them which relate to revealed religion, should be answered to my satisfaction, without admitting its truth, I will immediately give it up: and farther, that if those which relate to natural religion should be so answered, I will relinquish that too, and become an Atheist. How, then, can it be truly said, that the Questions "have little or no bearing upon the precise points at issue"? They were evidently intended to induce unbelievers to consider more attentively—than it was presumed they had been accustomed to do—the powerful evidence of the truth of natural and revealed religion, by exhibiting, as briefly as possible, the immense difficulties

which necessarily follow from its rejection. And this, I doubt not, would spontaneously occur to most readers, as what was "seriously meant by them," however it might "pass the comprehension" of "S."

As to his request of a definition of the words "skill and contrivance," I cannot but consider it as futile; at least till I meet with somebody who can neither understand them, nor yet refer to a dictionary for an explanation. Suffice it to say, that the words were used in their most common and obvious meaning.

"S." affirms, that "truth alone is the object he has in view." If so, let me entreat him to read attentively, *some*, at least, of the publications mentioned above; to re-consider the Questions to Atheists and Deists; and to weigh fairly the preceding Questions relative to the real existence of Christ. I have done all in my power to excite the attention of sceptics and unbelievers, to the evidences of religion, and must now leave the result to their own calm and mature deliberation. Whether or not they will receive any "benefit" from this effort, must ultimately depend upon themselves.

R.

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*Unitarian Worthies, No. 8.—Rev. Samuel Bourn.*

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To revive the memory and extend the name of a man, eminent and useful in his day, and thereby to hold up to young ministers a pattern of exemplary ardour and zeal in the duties of the pastoral office, and in the cause of religious liberty—is both a duty and a pleasure. The Rev. Samuel Bourn was born at Calne, in Wiltshire, where his father was a minister. In 1698, the family removed to Bolton, in Lancashire, and there the subject of this narrative received the rudiments of classical learning. His academical studies were pursued under disadvantages, with Mr. Charlton and Mr. James Cunningham at Manchester. When Mr. B. had completed his academical course, he entered on the ministry, and preached with great acceptance; and his abilities, spirit, and manner in the pulpit, created high expectations of his future usefulness. He first settled with a small Society at Crook, near Kendal, in Westmoreland. In this retired situation, he spent nine years in close application to his studies, in order to recover the time which he had lost before. Here

he first felt the effects of an ill-guided and intolerant zeal for established and prevailing systems; for having declined, from a regard to the principles of Christian liberty, to subscribe the Assembly's Catechism, many of the ministers in the neighbourhood refused to concur in his ordination. But the discouragements which were cast in the way of his free investigation of truth, did not divert him from the ingenuous and candid pursuit of it. In the year 1719, the Trinitarian controversy, to which the writings of Mr. Whiston and Dr. Clarke gave rise, was agitated with peculiar warmth and animosity in the West of England, and excited much attention in other parts of the kingdom. In order to take a fair and full view of the controversy, he carefully read, on the one hand, Dr. Clarke's "Scripture Doctrine," and on the other hand, "The Defences" of Dr. Waterland and other Athanasians of the day; but above all, he examined the Scriptures upon the points in question, with care and diligence. The result of his inquiries was, an entire change of sentiment on the subject of the controversy. He often declared, that "next to his Bible, nothing did more contribute towards establishing him in Dr. Clarke's scheme, than the replies of his opponents." We may mention, that the question of the humanity of our Lord, did not, in this day, engage the attention. Dr. Clarke was concerned to establish the supremacy and sole Deity of the Father. And though the question of the humanity of Christ had been ably debated in many pieces, published under the patronage of the benevolent Firmin, it lay for a long time unnoticed, till placed in a new and attractive light by Lardner, Lindsey, and Priestley.

Omitting one or two changes of situation made by Mr. Bourn, in 1732 we find him chosen co-pastor with Mr. Pickard, of the Lower or New Meeting in Birmingham, and of the congregation at Coseley, which had united itself to the former. Mr. Pickard resided at Birmingham, and Mr. Bourn at Coseley. Mr. B. now applied himself with earnestness and assiduity to the duties of the ministry. He preached in each place alternately. But his labours were not confined to the pulpit. The great objects of his ministry were kept in view, and pursued in his most familiar visits. His ministerial zeal and diligence, however, were particularly displayed in the attention which he bestowed on the religious instruction of the rising

generation. "For my own part," he said, "I have long considered the youth of our Christian assemblies, as the principal object of a minister's regard; a large share of my endeavours have been employed in their service, and I hope God has not denied his blessing to them."

By various works, many of which were published, he laboured to form the minds of the young. To make them pious and rational Christians—fervent in spirit—serving the Lord—holding fast of the liberty wherewith Christ had made them free, was the great and important object which he proposed to himself. Success attended his efforts. His services were appreciated, and gained for him the esteem, gratitude, and attachment of his people; and many of his catechumens carried with them to the grave, veneration for the memory of the man who imparted to them the blessed principles, hopes, fears, and consolations of religion. But such efforts terminate not in death. A new generation arise, and have abundant reason to call him blessed, who informed the hearts of their parents with the spirit and power of the Gospel; and eternity itself can alone fully reveal the value of the pious services of the Christian minister devoted to the young. How highly the labours of Mr. Bourn were estimated, may be learned from the affectionate and urgent manner in which the first congregations, over whom he presided, entreated him to remain among them, when he had received an invitation full of promise, from a respectable Society of Dissenters in Bolton. The principles of such a man could not fail to be obnoxious to the intolerant of all parties. Accordingly, he was harassed by two trials at the Quarter Sessions. A base attempt was made to drive him from the parish, under the pretence of a fear that he might become chargeable to it. Mr. Bourn conducted himself through these trials with great propriety; and the treatment he met with, appeared to his friends at Birmingham so severe, as well as unmerited, and the matter at issue to have so important an aspect on the Dissenting cause, that they voluntarily and respectfully entered into a subscription to defray the expenses which he had incurred in his defence. On one of the trials, as he pleaded his own cause, the counsel employed by the adverse party, chagrined with the skill, sagacity, and powers of speech which he displayed, asked him, with ironical ill-humour, "of whom he had learned his oratory?" "Of one," replied Mr. B. "whom you do not know: of Paul of Tarsus."



As might be expected, Mr. Bourn was treated but too often, with great illiberality and impertinence, by censorious bigots. Odious names were fixed on him. Impassioned sermons were pointed at him. Innumerable stories were circulated to asperse his character, and letters were written to him in very insulting and abusive language. But these things he bore with temper and moderation, and thought little of them, as they were the reward of his teaching men with calmness, patience, and plainness, what he believed was the truth of the Gospel. On this point, we may quote the following excellent sentiment of his. "Certain it is, that at less cost of education and books—at less pains in study—at less hazard of reputation and a worldly interest, we might be quite orthodox, and think as our fathers and neighbours think. But where, then, is our faithfulness to Christ and souls? Where our love to truth? Where our Christian courage?" His great object, as it ought to be the object of every Christian teacher, may be learned in the advice he gives, in these words:—"Feign not mysteries, where there are none. How plain an institution is the Lord's Supper, yet a set of Christian priests have, by wonderful artifices, wrought it up into a mystery, which is, and eternally will be, incomprehensible. Your business is to clear up men's way to heaven, not to hedge it up. Let God and men be witnesses you do so." Mr. Bourn was not more remarkable for his plain, nervous, and well-studied discourses, than for the warm and spirited manner in which he delivered them. He had a peculiar art of engaging the attention of his audience. An expressive smile upon his countenance shewed him delighted, when he was expatiating upon the beauties of holiness, and the happiness of a religious life; and it never failed to awaken the sympathy of his hearers. There was much of what the French call *onction*, diffused through his prayers and discourses. Engaged in the holy offices of the pulpit, he felt as a messenger of God to guilty man, and was borne away by the sublime and devotional spirit of the Gospel. He was a strenuous defender of Gospel faith, an undaunted assertor of Christian liberty—in a day when liberal sentiments were maintained at a greater cost than now—and a zealous promoter of rational, pure, and undefiled religion.

His precepts from the pulpit received a double force, in the example he set to others in private life—in an

humble, becoming deportment—in a readiness to visit the sick, to sympathize with and comfort mourners—by a charitable distribution of food, money, and clothes to the poor, and by reconciling jarring neighbours. He kept a strict discipline in his family, and was solicitously careful about the eternal welfare of every individual in it.

Thus did this servant of God spend his life, happy in himself, and the cause of happiness to those around him. He continued in his station of eminent usefulness, laying himself out in active labours, and devoted to the interests of practical religion, till he was suddenly attacked by paralysis, which in a few days terminated his life. The first symptoms appeared in the pulpit. By contracting, he was able to finish the service. An attempt was then made to remove him to his house, which he opposed, intimating his intention to address the people. In this last attempt of his pious zeal, his strength failed, his speech faltered, and he could only utter in broken accents, “love, —charity, glory.” Then finding his work was finished, he calmly submitted to his discharge, and, in a few days, death extinguished one of the most useful lights of the Church.

Mr. Bourn, during his residence at Crook, married Miss Harrison of Kendal, a lady of piety, good sense, and great excellence of character. She survived her husband many years. The following is an extract from a MS. which she left behind:—“It is now ten years since my late dear Mr. Bourn left me this body behind him, and in his spirit ascended to his God and Father. It cannot be long certainly, I have yet to sojourn here below. I am fearful yet desirous of that change. It is awful to sinners; to unpardoned sinners it must be dreadful indeed. I am a sinner, but I hope for pardon through a mediator, according to the merciful scheme of redemption by Jesus Christ. Oh! that I may not fail of coming up to the terms required of those who shall be pardoned and saved. Oh! for an interest in the pardoning covenant made with sinners in Jesus Christ. I have often dedicated myself to God in this Gospel covenant. I have recognised and received it from time to time. I hope for pardon for my many deviations from it, through the boundless mercy of the ever-blessed God, in and through him. May I now, then, rejoice in hope of that eternal life which is the gift of God. Oh, how unspeakable is his gift! Perhaps we

shall never know its unspeakable value to all eternity; for us it will be a gift that can never be spent, how can the value of it be perfectly known." Two sons of Mr. and Mrs. Bourn, Joseph and Samuel, filled honourable stations in the Christian ministry. G. C. S.

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*The Unitarian.*—No. 7.

(Concluded from page 124.)

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THE God of the Old Testament, was a God who forgave freely. The Law exhibited the sublime and awful majesty of Jehovah, but it exhibited also His tender mercies. The soul that sinned was cut off from Israel, but the soul that repented died not. There were sacrifices and burnt-offerings of rams and of bullocks, for ceremonial impurities; but for moral guilt, the sacrifice required was a broken spirit and a contrite heart. And is the God of the New Testament less benevolent? Is the Jehovah of the Patriarchs, of the Law and the Prophets, a more mild and gracious being, than the "Father" of Jesus and the Apostles? No; it is in the New Testament that the mercy of Jehovah, the everlasting love of the Father, shineth forth in the most resplendent beauty. Jesus reasons upon it, as a principle concerning which there was no doubt—that was as universally recognized and admitted by his auditors, as was the existence or the sovereignty of God. It is accordingly insisted upon by him, as the foundation of our faith; it is interwoven into the very fabric of our religion—made the basis of every doctrine, the support of every precept. The types and the ceremonies of the Law, were to be done away for the spirituality of which the ceremonies of the Law had been the type; and the inward devotion, of which they were but the outward signs, were made the fundamental principles of the New Dispensation;—"I will have mercy, and not sacrifice," was the gracious declaration now. Jesus "came not to call the righteous, but sinners to repentance," Mat. ix. 13; Luke v. 32. He tells us, that "there is joy in the presence of the angels of heaven, over one sinner that repenteth," and that "there is more joy over one sinner that repenteth, than over ninety and nine just persons that need no repentance;" Luke xv. 7 and 10. He taught and encouraged us to address Jehovah as "our Father." Under

the Old Testament Dispensation, Jehovah had been the God, and the King, and the Deliverer of his people; but the endearing appellation "Father," was reserved for the New and better Dispensation; and it is by this name of love, that he is essentially distinguished throughout the whole New Testament; it is by this holy appellation, that Jesus and his Apostles always speak of him. Again, upon this sublime and heavenly doctrine of God's forgiveness of the repentant sinner, is founded the distinguishing principle of Christianity—the forgiveness of injuries. Jesus exhorteth us to "be merciful, as our Father which is in heaven is merciful;" he teacheth us to pray, that our heavenly Father would "forgive us our trespasses, even as we forgive those who trespass against us." He teacheth us in the parable of the prodigal son, in the most glowing terms, the joy with which our God receives the returning and sincere penitent, as soon as the prodigal returned to his father, "saying, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son;" as soon as he showed signs of genuine repentance, the father wanted no intercessor, but "when he was yet a great way off, he ran and fell upon his neck and kissed him," "for this my son was dead and is alive again, was lost and is found," Luke xv. 11–32; see also the parable of the sovereign to whom his servants were indebted, Mat. xviii. 21–35; and of the generous creditor, Luke vii. 41, 42.

And in the Epistles, we find the same beautiful and consolatory and heavenly doctrine. The love of Jehovah, "the Father of mercies, and the God of all comfort," is in them dwelt upon again and again, in every form and variety of language. The following are a few of the passages:—"God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in ages to come he might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus; for by grace are ye saved, through faith, and that not of yourselves: it is the gift of God, not of works, lest any man should boast;" Ephes. ii. 4–9. "The Lord is not slack concerning his promise; but is long-suffering to us-ward, not willing that any should perish, but that all should come

to repentance;" 2 Pet. iii. 9. "If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" 1 John i. 8, 9. "God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."—1 John iv. 8–11. These are but a few of the numberless passages which might be produced from every page of the Scriptures, all proclaiming, in terms the most clear, emphatic, and forcible, that the Lord Jehovah, the Father of the Universe, is eager to receive, and ever ready to pardon, the returning and sincere penitent. And yet, in opposition to all this, men have formed a scheme of what they call redemption, which appears to me to destroy the mercy and the love, to annul the justice and the holiness of Him, the Father of all the families upon the earth; a scheme which appears to me to pull down Jehovah (with awe and reverence be it written) from his throne of righteousness and mercy, in order to exalt thereupon the meek and lowly Jesus, who came but to do his Father's will; a scheme, which, if it could be believed by all the race of man, would throw a gloom over the brightness of creation, as great as if the sun were plucked from the firmament—which would make earth a hell, and heaven itself but the abode of gloomy desolation—which would tempt us to accuse the Judge of all the earth, of doing wrong—and the Father of mercies, of being but a partial and capricious tyrant.

This scheme is, that, in consequence of Adam's eating the forbidden fruit in the garden of Eden, he and all mankind, his posterity, are liable and are actually condemned to all the pains of hell for ever; that the whole human race, in consequence of the taint of Adam's disobedience, and independent of any demerit of their own, are consigned, after this short life is over, to irremediable anguish throughout the endless ages of eternity. But then, in order to reconcile this doctrine with the declaration of the Scriptures, that God delighteth in mercy, they say, that the second person of the Trinity, "God the Son," took upon him the human form, and was made man in the per-



son of Jesus Christ; that he died upon the cross, and shed his blood to redeem man from this curse, to satisfy the justice of the Father, and enable him, consistently with his holiness and truth, to pardon man and to receive him to the happiness of heaven; he, the holy God, the spotless man, the innocent Jesus, suffered for the guilty: the sins of the human race were laid upon him, and he suffered as their substitute. But even then, he did not die for the *whole* human race. No; there is but a portion, chosen by God before the foundation of the world, who shall be saved; and these will be saved, not through any merit of their own, but by the merit of the infinite substitute who suffered for them, even Jesus Christ; that "God the Holy Ghost" will operate upon their minds, so as to cause them to have faith in the merit, and to trust in the blood of the sacrifice which was offered for them; that all their good works are of no avail; that human righteousness and charity, are but as "filthy rags" in the sight of the holy and righteous God; that these "elect" ones will be saved by the decree of the Almighty; and that the whole human race besides—the ten million times ten millions of beings, with like powers, and reason, and capabilities with themselves—however they may strive to add to their faith virtue, however they may strive to go about doing good, have no power to save themselves, and are born into this world for no other purpose than to show forth God's holiness and power; and after the few short troublous years of this life are over, to be cast down into unutterable anguish and never-dying torment for ever, and ever, and ever! Can this be a revelation from the Father of mercies? Are these the glad tidings of great joy, which He sent Jesus Christ to proclaim? If this *were* Christianity, better would it be, that man perished like the beast of the field; it would be better, that reason had been denied to him—that God had never breathed into his nostrils the breath of life, than to be born to such a lot as this. Reason revolts at it—all the affections of the human breast rise in rebellion against it; and it seems to me strange and wonderful, how it could ever have been asserted as a *Gospel* truth—how the idea could ever have suggested itself to the minds of any who had the Scriptures of truth in their hands. The devotee of Juggernaut, throws himself to be crushed beneath the chariot-wheels of his idol god, in order, by so humble an offering, to enter into his paradise;

but the Christian who could not persuade himself that he was one of the “elect,” would, if this were the doctrine of the Scriptures, have no hope; no penance could obtain for him an entrance into heaven—no obedience could remit one moment of his everlasting woe. But, blessed be God, even the Father of our Lord Jesus Christ, that such are not the teachings of his Word. But yet the doctrine has been proclaimed, it has been dilated upon, and reduced to a system; it is still thundered from the pulpit of the Christian sanctuary, it is still taught to the scholars of Christian Sunday-schools. But it is so revolting to the mind, so repugnant to all the best feelings of the human breast, that there are not many (though there are, I fear, a few) who hold it fully, clearly, conscientiously.\* The great majority of Christians do hold, that man is born in sin, and shapen in iniquity; that he is by nature incapable of doing a good action; and though many of them hold, that he may, by striving, in some measure fit himself for heaven; yet, they all contend, that the punishment of his sins is remitted only in consequence of the death of Christ; that repentance availeth not, without faith in his blood and atoning sacrifice; that sin being committed against an infinite being, became an infinite evil, and could be remitted only by an infinite sacrifice; but they do hold, that all mankind will be saved, if they have the saving faith in the blood of the infinite sacrifice.

These doctrines we conceive to be inconsistent with nature, and with the attributes of Jehovah; and denying his long-suffering and mercy, and restraining his justice and holiness. We conceive them, moreover, to be contrary to all that the Scriptures teach us concerning these attributes, and the death of Christ. And I shall endeavour, in my following papers, to show the true interpretation of those passages which are supposed to teach the doctrines from which we dissent; and that they contain nothing at all inconsistent with the doctrine of the free and unpurchased mercy—the everlasting love of Jehovah, whose truth endureth throughout all generations.—Γαμουα.

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\* I have striven not to misrepresent the doctrines of Calvinism, in the above exposition of them. If I am in error, I shall most gladly be set right. Should it be objected, that my strictures on these doctrines are harsh, or illiberal, or unchristian, I can only say, I do not think so. If the doctrines be as I have represented them, I cannot think that any expression of opinion, however severe, can be harsh or unchristian, so that it be applied to the doctrines only, and not to those who hold them.

*“I and my Father are one.”*

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IN collecting evidence in support of the doctrine of the Trinity, its advocates triumphantly adduce John xvii. as decisive in their favour. Yet the *oneness* of Christ with the Father, which, it is alleged, may be discovered therein, allowing the orthodox interpretation thereof, to be for the moment conceded, cannot prove more than a duality of divine persons; and it gives no support to the hypothesis of the Trinity, if it is not in fact hostile evidence. For if Christ and the Father are one, that is, one God, they are one, to the exclusion of the Holy Ghost, which is thus debarred from participating in the Godhead; and its addition can appear in no other light, than that of an unnecessary adjunct.

Christ affirms, that he and his Father are one. The Father, saith numerous orthodox doxologies, is God, a truth which the Scriptures (if they be important enough to be classed with Prayer Books, Catechisms, and Confessions,) authenticate also; and further declare, that God is a Spirit.—John iv. 24. The same authority records, that Jesus Christ was a man—in his own words (John viii. 40)—in prophecy (Is. liii. 3; and Deut. xviii. 3, compare with Acts iii. 20–26)—and in Apostolic testimony (1 Tim. ii. 5). Is then God a Spirit, and Jesus a man, really one in nature, in physical structure, in corporeity? Do Trinitarians really believe in so palpable an absurdity?

God the Father is a Spirit, whilst Jesus decisively asserts, that he himself is not.—Luke xxiv. 39. “Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have.” Is, then, the Father and the Son, one in personal identity?

God the Father is the divine nature: Jesus Christ is also said to possess it, in strict union with a human nature, and a perfect human person. Is the human nature of Jesus, and his corporeal person, participated in by the Father? Are they indivisibly united together, forming a corporeal God, for ever? And does the Godhead exist in the form and fashion of a human being?

Such are a few of the invincible difficulties, with which he is beset, who advocates the personal oneness of Christ with the Father; and these difficulties are not in the least diminished by this chapter, which, as before intimated, is

deemed to be in connection with John x. 30, "I and my Father are one," as strong a proof, short of mathematical demonstration, as can possibly be given. As the same Evangelist who records the latter passage, has also preserved the testimony of Jesus to the pre-eminence of the Father, xiv. 28, "for my Father is greater than I,"—it is evident that Christ did not assume a literal oneness of existence, that he, equally with the Father, was of one substance, power, and glory. And whatever the Trinitarian may think, as to corroborating his opinions respecting a literal unity of persons, from the 17th chapter of this Evangelist, its contents make completely against him.

Jesus could not be a participator with Deity, and in every respect co-equal with the Supreme, *i. e.* be the Supreme himself,—

Because, he prayed to the Father to glorify him (ver. 1, 5). The glorifier and the glorified must be distinct and unequal, both in power and glory.

Because he attributes his power to the Father's gift (ver. 2). The dispenser of power, is greater than the one invested.

Because he affirms that he was sent by the only true God (ver. 3, 8). The messenger cannot be that only true God, by whom he is sent; the delegate is not equal to, or identical with the authority which deputed him.

Because he had a prescribed work to perform (ver. 4). And the servant is inferior to the master.

Because he received gifts from God; as his disciples (ver. 6), and his words (ver. 8). The donor is in possession of that which the recipient, *a priori*, is not; which is inconsistent with co-equality;—also,

Because he attributes primordial possession to the Father (ver. 8, 9), who gave to him his disciples. The receiver must be distinct from the original possessor and bestower; a distinction which is not obscured by the intimation, that the things received by Christ, still belong to the Father (ver. 10), as well as himself. The Father is supreme; and delegated authority is ever dependant on, and revertible to its primary source.

Because he beseeches the Father to keep his flock through his own name (ver. 11), and from the evil of the world (ver. 15). This is an acknowledgment of superior power; he seeks for protection for them, which cannot properly be so called, unless in connection with a power superior to his own.

Because he requests that his disciples may be one, *as*, that is, in the same manner that he and the Father are one (ver. 11). The disciples being distinct persons, this could not by any possibility, be a oneness of existence, substance, or essence.

Because he asserts, that he kept his disciples in the name of the Father; and again testifies that they are the gift of the Father (ver. 12). The controller is distinct from, and superior to the agent.

Because he affirms, that his teachings were the Father's words (ver. 14, 8). The institutor of a medium is distinct from, and superior to, the medium chosen.

Because he sent his disciples into the world, in the same manner in which he was sent into the world by the Father (ver. 18). Thus expressly contradicting the opinions that he came here, an angelic spirit, or a co-equal person of the Godhead, veiled in the flesh, and disguised in the semblance merely of man. And if the disciples are inferior to their Lord, so also must Christ be subordinate to his God and Father.

Because, after the same same manner that Jesus and the Father are one, he prays that those who shall hereafter believe on him, may be one also; and further, that they all may also be one with Jesus and the Father (ver. 21). So that, if, as Trinitarians contend, we are here taught that the Father and Son are of one essence or existence—if they are a union of persons in one substance—so also are all his disciples of every clime and era, in the same manner united; and if these passages prove the deity of Christ Jesus, then, in like manner, is proved the deity of his followers, and their equal participation in the divine attributes!

Because the glory which Christ received from the Father, he gave to his disciples (ver. 22). It could not therefore be the incommunicable glory of the ever living God, unless it be admitted, that the disciples were all so many persons in the unity of the Godhead; in which case, the evident absurdity arises, of that being given and imparted, which is incommunicable, and is besides, an inherent attribute of the supposed receiver, or receivers.

Because he reiterates the entreaty for the unity of his disciples, that they may be one, as he and his Father are one (ver. 22). Are all the disciples of Christ so many individuals in divine union? Are they Gods, and com-



ponent parts of the only living and true God—one in substance, though distinct in persons? and are they to be worshipped without confounding the persons, or dividing the substance?

Because Jesus himself defines the meaning of the oneness to which he refers (ver. 23). He wishes that all may be perfect in one; the Father in him, and he in his disciples or church. The unity, therefore, decidedly relates to Christ's mission on earth, its origin, purposes, and proposed effects. In the gospel scheme of salvation, he prays for this unity on the part of his followers, which subsisted between himself and his Father; and that the unity or oneness be complete between the Giver, the Mediator, and the recipients of a new and glorious covenant—a covenant of love; and which, by its holy fruits, would manifest and demonstrate its heavenly origin to the world.

Because he petitions the Father to grant to his disciples the privilege of beholding the glory which he, the Father, had given him (ver. 24). The petitioner must be distinct from, and inferior to, the person to whom he addresses his supplications; and must be in want of something, which other and superior influence, has the power of bestowing.

Because he appeals to the Father, touching the knowledge his disciples had, that he, Christ, was sent by the Father (ver. 25). An appeal requires the existence of two parties; one being appealed to, the other appealing. To appeal to himself, that he sent himself (which the Trinitarian is bound to acknowledge on his system, that Jesus Christ did), is, to say the least, a waste of time and words; but to appeal to the ever living God, in the character of his true messenger, is strikingly demonstrative.

Because the end and object of his mission, was to declare the name of the Father—to promulgate his love to man (ver. 26). In perfect accordance with the Scripture truth, that God sent his Son to be the saviour of the world; that God is love—the source of all blessings—and particularly, the author of this message of grace to a sinful people.

Because, on the hypothesis of a perfect equality, what is a true assertion of the Father, ought to be so also of the Son; but who will affirm, that the Son possessed primeval glory, which he bestowed on the Father—that the Father's power was derived from, and the gift of the Son—that he was the messenger and auxiliary of the Son, and declared the Son's words, &c.? The Son prayed often to the Father;

did the Father ever pray to the Son? If not, where is the equality?

And, as the very act of prayer, of which this chapter is a narration, implies inferiority and dependance; therefore, Jesus Christ, who is here represented in his highest character, must consequently be inferior to, distinct from, and dependant upon that gracious Being, to whom, as his God and Father, he poured out his soul—to whom he called in the day of trouble, and was heard, in that he feared.

The time, alas! is not yet come, when even those who call themselves Christians, can bring themselves to confess that Jesus Christ is Lord; to the glory of God the Father.

D. S.

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*To the Editor of the Christian Pioneer.*

SIR,

IN my last letter, I endeavoured to give you an account of the manner in which I was led to doubt, and finally to renounce the Calvinistic doctrine of the eternal misery of the great majority of mankind; and I hope, if that letter happen to be perused by any one, whose mind is harassed, as my own lately was, by the horrifying and contradictory doctrines of Calvinism, it may lead him to examine his Bible, and to use his reason, without regard to the dogmas of men; and may the same peace, and joy, and holy confidence in the goodness of our Almighty Parent, come to his breast, that have come to mine.

With regard to the doctrine of the Trinity, I confess that I had never felt much inconvenience from it, it sat very lightly upon my shoulders, just for this reason, that I never troubled myself to form any ideas on the subject. I had learned in the Catechism, that “there are three persons in the Godhead, equal in power and glory,” and these three one, and, like every thing else which that book contained, I judged it to be true, and that it would have been great presumption in a poor ignorant creature like myself, to dispute what so many wise and good men had declared to be truth at Westminster. Nor was I singular in thus acting, for it strikes me, that the greater number of the orthodox, who adhere with so much tenacity, to the established faith, and who would contend for it as earnestly as for the lands and houses which their forefathers may

have bequeathed them, act in the very same way. Some of them know the words in which their faith is expressed, but few or none have their minds filled with any corresponding ideas; indeed, did they fully understand their own creed, and the consequences to which it leads, I cannot believe that they could continue a single hour in the profession of it.

As I have said, the doctrine of the Trinity had not much annoyed me. I believed that what was asserted in the Catechism, was true, but I had never ascertained what those propositions were, which the Catechism asserted to be true. At length, however, amongst other investigations, this likewise came under review. The conclusion which I at first came to, was, that the three persons of the God-head, simply denoted three different modes in which the Divine Being manifested himself to his creatures; for I concluded that the doctrine of the Catechism, that there are three Persons and one Being (if the words were anything but unmeaning sounds), was a downright absurdity. I then examined the Bible, beginning with the Old Testament; I found it reiterated in almost every page, "there is but one God." I then concluded that Jesus Christ was this one and only God, manifested in human flesh. I read the New Testament, beginning with the gospel narratives; I found Jesus Christ every where asserting, as plainly as language enabled him to assert, that he was not God, but a being as distinct and different from him, as two beings can be from one another—the Son of God—he who was sent from God—from God he received all his power and knowledge—he came to perform the will of God—he prayed to God, and directed his disciples to do the same; and not a single expression could I find, denoting that he was God, but every variety of phraseology used to denote that he was not. I then read the writings of the Apostles; I found them repeating the language of their master; I read, "there is but one God the Father, of whom are all things"—that God had committed all things into the hands of Jesus Christ, for the benefit of his Church—that God hath highly exalted him, and given him a name which is above every name—that Christ has ascended to heaven, and is seated at the right hand of God—and that there is a coming time, when Christ shall deliver up his temporary kingdom to the Father, and be made subject to the Father, and God shall be all and in all. To what other conclusion

could I come, than that Christ Jesus was a being perfectly distinct and separate from God the Father, and consequently was not God? I rose from the examination convinced that, had I not previously been informed of the doctrines of the Trinity, and the deity of Christ, it would never have occurred to me from a simple perusal of the Bible. I *did* meet with a few passages in some of the apostolic writings, and particularly in the Revelation, the meaning of which, I could not precisely understand; but it surely was not reasonable that I should make thousands of plain passages, which could be understood only in *one* sense, yield to three or four, whose meaning I could not comprehend. And even those few mysterious passages, which are so frequently adduced by those who maintain the supreme deity of Christ, whatever they may affirm concerning the exalted nature of Christ, and the great honours he receives, evidently cannot mean that Christ is the supreme God, for these very passages always speak of another being who has made Christ so glorious, and given him all his power.

Previous to this time, I had not read a single page of a Unitarian publication. I had, in common with those with whom I conversed, a peculiar abhorrence of that sect. I and my friends, wishing to be reckoned amongst the more liberal sort of Christians, charitably believed it possible, that a Seceder, a Baptist, a Methodist, even members of the Church of England, yea, sincere Roman Catholics, might enjoy the favour of God, and be partakers of the benefits of Christ's redemption; but that a Unitarian, who denied that Jesus Christ was the eternal God, that he might possibly, if a sincere though erroneous follower of Christ, be saved, never once entered our minds. I have heard it gravely asserted by a female, distinguished by all the mild affection of her sex, and displaying in her conduct, the benignant influence of the religion of him who went about continually doing good, that she believed, all sects might be saved but Universalists and Unitarians. I mention these things, not supposing that I am communicating any new information regarding the prejudice, which so generally exists in this quarter, against those who maintain the strict unity and the matchless goodness of the Ruler of the Universe; that such a prejudice exists in enormous strength, even at the present day, so vaunted for its liberality, cannot be denied; I state them, merely

to show, that, as I partook of the general prejudice, at the time I made the examination, and had read no works tending to remove that prejudice, or bias my mind in favour of the Unitarian creed, the conclusion to which I came, I humbly think, affords a presumption, that the Bible, when read with a mind free from the pre-conceived notions of a system, clearly teaches the Unitarian doctrine—that God the Father is the supreme and only God, and that Jesus Christ is not this supreme God. After this, I procured Mr. Yates's answer to Dr. Wardlaw; and in that work I found my own conclusions supported with such a host of evidence, and the scanty and far-fetched proofs which Dr. Wardlaw had marshalled in support of the Trinity, so admirably exposed, that I could not but wonder how I had been so long in seeing the light which burns so bright in every page of Scripture; and could not avoid despising myself, for the admiration with which, in common with my orthodox friends, I had formerly read Dr. Wardlaw's work, considering it a most unrefutable defence of gospel truth, and such a demonstration of the doctrine of the Trinity, that it was considered a work of the merest supererogation, to take the trouble of reading what Mr. Yates had to say in reply.

Before conclusion, I beg leave to advert shortly to another topic connected with orthodoxy: the views which it gives of practical religion. The strictly evangelical class of orthodox writers and preachers, uniformly represent religion as something opposed to all that men naturally admire and love—as quite the opposite of what they account beautiful, and strive to obtain. Instead of according with all the higher aspirations of our nature—with those pantings of the soul after a beauty and an excellence which our present life affords not—a longing for a state of existence higher and nobler than the present, it is represented as something which checks every generous emotion—pronounces all those aspiring desires which are the redeeming points in our nature, and prove us children of the skies, to be carnal imaginings, the wanton pride of the old man. God it represents as a Being so stern and inflexible, that the slightest deviation from his laws must be punished by the everlasting tortures of the offender, or by the atoning sufferings of the second person of the Godhead—as a Being, who, to promote his own glory, leaves millions to perish for ever, although his wisdom and love



has devised a plan by which a few will be received into favour, and by which *all* might have been restored, but for his own good pleasure; and this favoured few are asserted to be, not the best and noblest portion of our race, but the basest and most abject; and the service which this Being exacts is a punctilious and trembling observance of all his injunctions, an utter prostration of soul, a surrender of reason and of all natural affections. Unless accompanied by some mysterious exercise of the mind, called Faith, all the charities of life, and all the exertions of benevolent virtue are of no avail: the love of parents for their offspring—the solicitous watching of the fond mother, for many a sleepless night, over 'her sick child—the love of brother for brother—the love, stronger than death, which swells in woman's breast, and which the worthlessness and faithlessness of its object cannot subdue—the stern love of the patriot, who nobly offers himself a sacrifice in humanity's cause—all are worthless, are filthy rags, are an abomination in the sight of God! Such a view of religion withers the very soul; the generous heart revolts at it, and all nature proclaims it to be false. The God who hath stretched out the heavens in wisdom, and clothed the earth with beauty, and spread luxuriance around our smiling earth—and the God of orthodoxy, are evidently different beings. I always felt this; I could never acquiesce in the views which I frequently met with, regarding God and religion. I found the Bible breathing throughout, a spirit of the loftiest excellence; it appeared to depict and inculcate a moral grandeur and magnanimity, which the soul in its loftiest moods, had only dreamed of and longed after; it revealed God as a being in whom the perfection of beauty dwells—a being whose power and wisdom are boundless, but whose most distinguishing glory is his moral excellence—his goodness, to which all his other attributes are subservient, and under the direction of which, they act; this glorious Being, the Bible represented, as offering himself to his creatures, as their eternal portion—calling upon the famished soul which had long and fruitlessly sought for an object adequate to its longing desires, to contemplate him as a being altogether fitted to fill the most expanded mind—presenting himself as a pattern for their imitation—appealing to his creatures in the language of fatherly benignity, “my son, give me thy heart.” I found the precepts of the Bible so full of excellence, as

seemed satisfactorily to prove that they were the product of wisdom greater than man's. I found a mode of conduct of the noblest description, every where inculcated; the ignoble spirit of selfishness and intolerance reprobated in the strongest terms, and the Christian directed to consider himself a member of the great family of mankind, and to have a heartfelt concern for the welfare of all his brethren, whatever might be the colour of their skin, or the creed they professed. The divine principle of universal benevolence was visible throughout. I found the whole of man's duty, both towards his Creator and his fellow men, contained in these two commandments, which are the sum and substance of the Law and of the Prophets—of wisdom and of excellence: "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself."

In some volumes of the *Pioneer*, which at this time fell into my hands, I found several Articles by Dr. Channing, on the subject of practical religion. The powerful and original manner in which he pointed out the grandeur and sublimity of Christianity, as held by Unitarians, opened my eyes fully to the misrepresentations which had been given of religion, and made me admire, more and more, the beauty and the adaptation of Christianity to the state of man.

Since I have been emancipated from the gloomy and degrading notions, in which I was educated, regarding the character of God, and the nature of religion, I feel as if transported to a happier world. All nature now ministers to my devotion. I can contemplate the greatness and the goodness of the Almighty Father, in the varied scenes, replete with proofs of love and wisdom, which our beautiful world affords; the wide-rolling sea, and the boundless sky studded with living fires, the mansions of beings greater and more wonderful, perhaps, than man can imagine, proclaim that the mind which fashioned them is almighty and all-wise; while the flowers and fruits, formed to delight the eye and gratify the taste of man—the waters, earth, and air, filled with all-joyous and delighted creatures, so full of life and beauty, corroborate the declaration of Scripture, that this Almighty mind is Love—diffusive love, delighting in multiplying happiness throughout all nature. I can perceive a portion of this all-pervading mind, in the smiling, happy looks of children; in the contemplative, musing aspect of the man of high

thoughts and firm resolve; in woman, with her depth of love, and tenderness of affection; in all this, I see evidence that our race is not the accursed thing which orthodoxy represents it; I see, in all this, proofs of a nobleness and a goodness, which belongs to man, and pledges of that height of excellence to which he is destined by his Maker's decree to advance. And, to use the eloquent language of Dr. Channing, "even in evil, that dark cloud which hangs over the creation, I discern rays of light and hope, and gradually come to see in suffering and temptation, proofs and instruments of the sublimest purposes of wisdom and love."

I am, SIR,

Your most obedient Servant,

A CONVERT FROM CALVINISM.

GLASGOW, 23d Oct. 1830.

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#### REVIEW.

*The Course of Time, a Poem: by Robert Pollock, A.M.*

(Concluded from page 130.)

WE are glad to find our poet so much opposed to that unholy alliance—Church and State. And we know not, how it can be defended by any one, consistently with the declaration of Jesus Christ, "My kingdom is not of this world." But we will give the writer's own words:—

"I pass their lewd example by, that led  
 So many wrong, for courtly fashion lost,  
 And prove them guilty of one crime alone.  
 Of every wicked ruler, prince supreme,  
 Or magistrate below, the one intent,  
 Purpose, desire, struggle, day and night,  
 Was evermore to wrest the crown from off  
 Messiah's head, and put it on his own;  
 And in His place give spiritual laws to men;  
 To bind religion, free by birth, by God  
 And nature free, and made accountable  
 To none but God, behind the wheels of state;  
 To make the holy altar, where the Prince  
 Of Life, incarnate, bled to ransom man,  
 A footstool to the throne. For this they met,  
 Assembled, counselled, meditated, planned;  
 Devised in open and secret; and for this  
 Enacted creeds of wondrous texture—creeds  
 The Bible never owned, unsanctioned too,  
 And reprobate in heaven; but by the power  
 That made,—exerted now in gentler form,  
 Monopolizing rights and privileges,

Equal to all, and waiving now the sword  
 Of persecution fierce, tempered in hell,—  
 Forced on the conscience of inferior men:  
 The conscience, that sole monarchy in man,  
 Owing allegiance to no earthly prince;  
 Made by the edict of creation free;  
 Made sacred, made above all human laws!  
 Holding of heaven alone; of most divine,  
 And indefeasible authority;  
 An individual sovereignty, that none  
 Created might, unpunished, bind or touch;  
 Unbound, save by the eternal laws of God,  
 And unamenable to all below.”—(p. 49, 50.)

We too, say, *in religion*, “unamenable to all below.” For it is entirely a concern between God and a man’s own conscience; and woe be unto that individual, who shall presume to interfere with the prerogative of the Almighty!

We are glad, also, to find our author a friend of inquiry. For though the principle of dissent is naturally connected with religious freedom, in all its various ramifications, yet the one does not invariably follow the other. We have seen professed Dissenters, of our author’s way of thinking in other respects, apparently afraid of inquiry, and anxious to suppress it. We were, therefore, the more agreeably surprised, when we read,

“—— the commandment was, Search, and believe  
 In Me, and not in man; who leans on him,  
 Leans on a broken reed that will impierce  
 The trusted side. I am the way, the truth,  
 The life, alone, and there is none besides.”—(p. 282.)

And again,

“How did they wish that morning, as they stood  
 With blushing covered, they had for themselves  
 The Scriptures searched, had for themselves believed,  
 And made acquaintance with the judge ere then!”—(p. 283.)

Nevertheless, it is probable, that our poet was one of those who adopt, as the standard of their denomination, “The Assembly’s Catechism;” and who scruple not to impose it upon conscience. So great often is the inconsistency of man! To say, “Search the Scriptures,” and yet bind down the mind to a system already drawn up by fallible men, is a mere farce and mockery; and it is in vain to talk of freedom of inquiry in such a case, for it does not exist. True freedom of inquiry is independent of all human interference. And we have our Saviour’s words assuring us, that “he that doeth truth cometh to the light, that his deeds may be made manifest, that they

are wrought in God;" while "every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." If, therefore, we court inquiry, we evince purity of motive in the sight of God; if we shrink from it, we bear evident testimony that we are influenced by a very different principle. Besides, it is not the character of the true disciples of Jesus, to be afraid of submitting their religion to the test of examination; for they know that it is founded upon "a rock," and that "the gates of hell shall not prevail against it."

But, favourable as our author may seem to inquiry in the abstract, he nevertheless raises a sad outcry against controversy. With him, it appears every thing that is bad, and deserves an awful fate in the eternal world. Hear his severe condemnation of it:

"Most disappointed in that crowd of men,  
The man of subtle controversy stood,  
The bigot theologian, in minute  
Distinctions skilled, and doctrines unreduced  
To practice; in debate how loud! how long!  
How dexterous! in Christian love how cold!  
His vain conceits were orthodox alone.  
The immutable and heavenly truth, revealed  
By God, was nought to him. He had an art,  
A kind of hellish charm, that made the lips  
Of truth speak falsehood," &c.—(p. 278.)

This is a rash and most indiscriminate censure; and with regard to principle, we feel it utterly impossible to reconcile it either with wisdom or reason. Were not the prophets men of controversy with the backsliding children of Israel? Was not Jesus Christ repeatedly engaged in controversy with the Scribes, and Pharisees, and Sadducees, and Chief Priests, and Rulers? Was not the Apostle Paul a man of controversy, when, "by the space of two years," he "disputed daily in the school of one Tyrannus"? (Acts xix. 9, 10.) And were not the Reformers men of controversy, when they protested, and preached, and wrote against the errors of the Church of Rome? How mistaken, then, to declaim against controversy! True, it is not to be loved for its own sake; but history shows us, that the most faithful of God's servants have felt it to be their duty to engage in it; and when truth is corrupted, we know not by what other means it can be restored to its primitive purity. We say, therefore, when duty calls (and it always calls when truth is corrupted), "contend earnestly for the faith once delivered to the saints."



Our author, apparently, is of opinion, that those who *believe* aright, cannot *act* wrong. He says,

“Not one of all thou saw’st lament and wail  
In Tophet, properly believed the Word  
Of God, else none had thither gone.”

“Can aught that thinks  
And wills, choose certain evil, and reject  
Good, in his heart believing he does so?”—(p. 305, 306.)

We answer, No. For a firm and complete conviction, as to what constitutes man’s best happiness, will lead him to pursue it; as the most powerful motive must naturally have the greatest influence over him. The reasoning appears to us quite correct. But let Christian sects and parties beware, of applying the principle of “perfectly believing the Word of God,” to themselves alone. For all denominations believe in common, the things that make for their everlasting peace. To use the words of Mr. Charles Butler, of Lincoln’s Inn, “All Christians believe—1, That there is one God; 2, That he is a Being of infinite perfection; 3, That he directs all things by his providence; 4, That it is our duty to love him with all our hearts, and our neighbour as ourselves; 5, That it is our duty to repent of the sins we commit; 6, That God pardons the truly penitent; 7, That there is a future state of rewards and punishments, when all mankind shall be judged according to their works; 8, That God sent his Son into the world to be its Saviour, the author of eternal salvation to all that obey him; 9, That he is the true Messiah; 10, That he worked miracles, suffered, died, and rose again, as related in the four Gospels; 11, That he will hereafter make a second appearance on the earth, raise all mankind from the dead, judge the world in righteousness, bestow eternal life on the virtuous, and punish the workers of iniquity.”—(“Life of Fenelon,” p. 235.)

All Christian sects and parties believe these doctrines; and where is the man who will say, that they do not constitute the essentials of Christianity? If there be such a one, we have only to say, we sincerely pity him, and wish him a more enlightened and liberal belief.

Our poet is generally of a sombre cast; arising, perhaps principally, from his melancholy system of religion. And it is, therefore, a relief to the mind, to accompany him through the flowery paths of nature, such as the following, through which he occasionally conducts his readers:

“The seasons came and went, and went and came,  
 To teach men gratitude; and as they passed,  
 Gave warning of the lapse of time, that else  
 Had stolen unheeded by. The gentle flowers  
 Retired, and stooping o’er the wilderness,  
 Talked of humility, and peace, and love.  
 The dews came down unseen at evening tide,  
 And silently their bounties shed, to teach  
 Mankind unostentatious charity.”—(p. 90, 91.)

We must qualify our admiration of the annexed lines, by wishing that the last line but one had breathed a kinder spirit:

“Hold my right hand, Almighty! and me teach  
 To strike the lyre, but seldom struck, to notes  
 Harmonious with the morning stars, and pure  
 As those by sainted bards and angels sung,  
 Which wake the echoes of Eternity;  
 That fools may hear and tremble, and the wise,  
 Instructed, listen of ages yet to come.”—(p. 4.)

It is not a generous purpose, merely to make “fools hear and tremble.” To make them wise, that they may be good and happy, would be worthy of a Christian poet. And then would the lyre be attuned to the noblest of purposes.

We have now nearly brought our remarks to a close. With many beauties, the poem has more numerous faults. Almost its whole spirit is alien to nature and Revelation.

The poet, we are informed, is no more. He fell, we believe, a martyr to too intense application to his work. And, no wonder. For some of its scenes are so exceedingly horrible, and its whole system of religion so repulsive to human nature, that we know not how any mind, possessing only a common share of sensibility, could contemplate it intensely, for any length of time, without being deeply affected, if not entirely overwhelmed. For our own parts, though our review of the poem has been comparatively brief, yet, often during our labour, have we been deeply affected by its melancholy and vindictive spirit. And most glad are we, that our task is nearly completed. Oh! we do deem it of the greatest importance, that religion should be presented to the mind, as it truly is, all meek, and serene, and lovely—a fit emanation of the God of Love, from whose boundless and infinite grace, it originally proceeded. To invest it with the gloomy horrors of a vindictive Deity, and eternal torments, is to make it a demon of darkness, rather than an angel of light; because there is then presiding over the universe, a principle of malevolence.

Should our remarks come under the notice of our orthodox brethren, it is more than probable that they will think us severe. But we beg they will remember, that this is our justification: "The poem ascribes *vindictiveness* to the Divine Being." And this, we think, is a case sufficiently strong, to condemn any production, whatever may be its merits in other respects. For we should neither admire nor esteem that man, the principal feature of whose character was, *vindictiveness*; however wise and learned he might be, or however shining and splendid his abilities. His great leading vice, would mar all his attainments and talents; and as we should view him as otherwise than an amiable and good man, we should feel a different sentiment towards him from that of respect, and speak of him in different terms from those of praise. And so should we judge with respect to a book. It is not, it is true, a living animated frame; but intellectually and morally, it has life; and if the leading trait of its character be *vindictiveness*, we ought not, as, in our opinion, we cannot, when we seriously reflect, admire and praise it. Moral worth is the standard of true merit, whether in men or books (when morals are treated on in books); and where this is wanting, or an opposite quality is substituted in its place, no display of intellect, however brilliant and imposing, should excite our esteem, or receive our commendation. As the author of "*The Course of Time*," very justly, but very inconsistently with his work, observes,

"—— not in *mental*, but in *moral worth*,  
God excellence placed."—(p. 139.)

Now, what is there of "moral worth" in *vindictiveness*? Nothing. Indeed, we know not a more debasing vice; and never is character so abhorrent, as when this is its prominent feature. Our ground of condemnation, then, of "*The Course of Time*," is, that it imputes *vindictiveness* to the God of Love. And on this account, the sentence which we pronounce is complete and final.

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"*Religious Prejudice Overcome, by a Careful Examination of the Old and New Testament; a Serious Address to Christian Professors.*"—By Mrs. Charles Toogood.

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NUMEROUS as are the conversions from darkness and mysticism, to what we deem the pure and scriptural light

of Christian Unitarianism, and interesting as are the circumstances by which many of those conversions are accompanied—we know of no recent instance, more interesting and instructive, than that which is detailed in the little work whose title is prefixed to these remarks. Mrs. Toogood is the widow of a clergyman of the English Established Church, and resident, we believe, in Dorsetshire. In this lady, as in many other cases, we have an example of the study of the Bible alone, resulting in the belief of the Unitarian doctrine. In her, also, we have the additional gratification of witnessing its sincere and open profession. It is not often that we behold age breaking the mental fetters which education and habit had forged for spiritual bondage. We *have* known such instances, and they have cheered us greatly in our opposition to prevailing error. In Mrs. Toogood, we have a delightful proof of the vigour of intellect combined with strength of principle, issuing in the serenity and holy confidence, the peace and joy in believing, which renders it a pleasing duty to “bow before the hoary head, and to honour the face” of the virtuous. Cordially do we recommend the work to the perusal of all our readers. They cannot more effectually serve the cause which they have at heart, than by promoting its circulation. It should be read by all. It would teach—teach by example—how “religious prejudice” is to be overcome. It would send the people to their Bibles. It would tend to convince gainsayers, that Unitarianism is a scriptural faith, and that all which it needs for its vindication and prevalence, is, that the Bible, without note or comment, should be faithfully and seriously studied. The following extracts, we are persuaded, will induce our readers to follow our advice.

“Of the efficacy of reading the Bible without note or comment, I speak experimentally; for till in or about the *sixtieth year* of my age, few were more steadily or zealously attached to the doctrine of the Trinity than myself; but alas, it was a zeal without knowledge; and had I been initiated as early into any other religious creed, most undoubtedly I should have been equally zealous in defending it. About the period alluded to, however, the great variety of sects became the frequent subject of conversation among those with whom I was on terms of friendly intercourse. I was thus led into habits of thinking, in order to account for such a diversity of opinion; and as all reli-

gionists who acknowledge the authority of the Bible, assert that their several doctrines emanate therefrom, where else could such a standard of truth be found? I immediately determined on reading the Bible as the word of God, and resolved not to make it subservient to human opinions. Living in a retired situation, and having much leisure time, I had a fair opportunity of devoting my best powers to the reading and study of it. The gift is of God; but the application or improvement of that gift, be it what it may, is a talent committed to us in trust. With supplication for spiritual light and assistance, I commenced my important undertaking. The Jewish prophets, and indeed all the writers of the Old Testament, concurring in testimony to the sole *unity and supremacy* of 'Jehovah, God of Hosts,' my faith in former opinions was much staggered; but as truth was the object of my research, I determined to follow its guidance whithersoever it might lead me. The New Testament yet remained; and I considered that this is peculiarly the Christian's scripture. To it I turned with increased ardour; and after reading it over many times, I could no where find my former creed; it was not there to be found! After due and serious reflection, I found myself unable to resist the testimony of both the Old and the New Revelations, which conspire to show that the FATHER IS THE ONLY TRUE GOD. To no living person did I impart the employment of my mind; for I was resolved that no human opinions should in any way bias or influence me during this awful investigation. Nor till I had acquired a considerable degree of firmness and confidence in my new religious views, did I mention it even to my husband. Then, however, from the fullest conviction, I avowed myself a *Unitarian*. This was the process by which I attained to the complete satisfaction in which I have ever since rejoiced; a satisfaction which amply compensates for the feeling that my sentiments are not those of the persons with whom I am surrounded, nor of those with whom I have been on terms of friendship and intimacy."

"Such are the leading and truly scriptural doctrines which Unitarians hold; they are such as are calculated to make mankind both wiser and better; they are founded on that Scripture which every where declares, that strict and rational justice (not unrelenting rigour), and mercy which endureth for ever, and unequivocal truth, are the great moral attributes of the Divine character. In them



I have long rejoiced, and I trust they will continue to illuminate my soul, even when the lamp of life is burning dim, and mortal things are fading from my sight. I bless God that I have lived long enough to see the holy spirit Unitarianism breathes, diffused widely abroad, and insinuating itself even where its name is not always acknowledged. The spirit of inquiry is gone forth, and the efforts of the narrow mind to stop it, will be as fruitless as to say to the flowing tide, 'hitherto shalt thou go, but no farther.' The consequence will be, that mankind will read the Scriptures with their own eyes, and not 'through the glass darkly,' which Athanasius or Calvin, or any other human leader has invented. Astonishing will be the effect on all Christian communities; soon will the jarring elements of opposing creeds subside in peace; and great will be the wonder, great the astonishment at that about which mankind have so long contended! They will awake as from a dream, to a sense of the true dignity of human nature—of what they are capable of knowing and believing—of pure and undefiled religion before God and the Father—of the unspeakable felicities that await them in a future state, and of its never-ending duration."

Often has the charge been reiterated, by those unacquainted with the doctrines they malign, that Unitarianism is powerless, incapable of imparting consolation to the mourner, chilling the finer feelings of the soul, and causing death and judgment to be regarded with horror and dread. Let the calumniator read this passage, from the Introduction to Mrs. Toogood's work; and amidst the pains of mortality, and in life's last hour, may he possess as peaceful and as resigned a spirit:—

"The following observations were written at several intervals of comparative ease, afforded me during a time of otherwise intense pain and suffering, the effects of a long and dangerous illness, in the course of which I was brought, to all appearance, very near the close of my mortal career. The sentiments which I now entertain, and which I wish to publish for the benefit of others, were then the grand prop of my fainting spirits; and I can recur to them with joyful hope that they will again be my support, when flesh and heart are failing, and the will of my heavenly Father shall be done in removing me hence. I feel it to be an imperious duty which I owe to that Almighty Friend, who so wonderfully sustained me under

the excruciating pains I endured, and who has given me the power of extolling and blessing his name, thus to show my gratitude for this as well as innumerable other instances of his paternal care of me, during a long pilgrimage of *eighty-one years* on earth.

How can I praise thee Father? how express  
My debt of reverence and of thankfulness?  
A sum which no intelligence can count,  
While every moment swells the vast amount.

“ I feel I cannot express my thankfulness to him better, than by exercising the talent he has vouchsafed to confer upon me, in humbly attempting to show my fellow-christians the errors which prevail in the most important concern of their lives. The more I read of revealed religion, the greater is my regret, that all who possess the ability and the means, will not throw off the fetters of long indulged prejudice, and the relics of superstition and error, derived from the Church of Rome, or else from Paganism, and which have been interwoven with the Christian religion; and that they will not prefer and adopt the pure truths so beautifully stated in the holy Scriptures, which are alone able to make them wise unto salvation. If my fellow-christians could be persuaded to make the Sacred Volume the basis of their religion, then creeds and opinions broached by uninspired men, which are in direct opposition to what was revealed from heaven, would not continue to disgrace an age in other respects so enlightened as the present; and then the unrevealed dogma of a Trinity of persons in the Godhead, would not militate against the grand fundamental of divine revelation, the Unity of the Supreme Being.”

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## THE CHRISTIAN PIONEER.

GLASGOW, *January 1, 1831.*

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*Nottingham Unitarian Sunday Schools.*—ON Wednesday, Oct. 27, the Teachers and Friends of the High Pavement Sunday Schools, Nottingham, held their Annual Social Meeting in the Girls' School-room connected with the Chapel. The Rev. B. Carpenter in the chair. The Annual Report was read; it gave a very favourable account of the present state and future prospects of the Schools,

which was at once highly gratifying to the Teachers and satisfactory to the Friends of the Institution. The attention of the meeting was then directed to the question, "What is the best mode of conveying instruction to the children attending our Sunday Schools?"—This led to a very animated and interesting discussion, and was the means of eliciting many valuable suggestions in reference to the future management of the Schools, and especially with a view of rendering them in a greater measure than they have hitherto proved, nurseries for our churches. Among other remarks, it was observed, that to confine the religious instruction of the children to the general principles of Christianity only, was not enough; that it was essential that they should be made acquainted with the nature and principles of Unitarianism; that they should be carefully taught the scriptural grounds on which the system rests its claims for credence and support; its superior efficacy in a practical point of view, also, should be enforced, as well as its beauty and simplicity, by contrasting it with the inexplicable dogmas of Trinitarianism; and by these means, their minds should be furnished with the arguments for the soundness of their belief afforded by the Scriptures, that they may encounter with success, those impugners of their holy faith with whom they may be brought into collision. Were this done, it was thought, we should not have to regret, that so few continue with us after the completion of their education; but that they would remain consistent and exemplary worshippers in our temples, and useful members of our societies. At present, it too frequently happens, that they have no sooner left our schools, than they join other societies, and often become most active and zealous members: this indeed will not excite much surprise, when we consider the numerous inducements to leave our chapels, which are presented to young persons unbiassed in favour of any particular doctrines. To some, this circumstance may seem to call for little regret, provided these children do become good Christians and virtuous members of society; but how low an estimate must they have formed of the superior excellence of our faith, and how lukewarm will be the exertions of those with minds so constituted, in diffusing the sublime and ennobling truths we believe to have been taught by our blessed Lord. But one opinion was expressed, as to the expediency of instructing the children in the elder classes, in

the peculiar doctrines of Unitarianism, as well as their general duties as Christians and moral agents. The meeting was concluded with singing and prayer; all expressing the gratification they had derived from the rational enjoyment of the evening. Upwards of seventy persons were present. W.

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IN Chambers's Book of Scotland, lately published, there are some curious statements as to the progress and prevalence of Unitarianism, in this portion of Great Britain: The account is evidently that of an enemy to our principles, though unlike the usual failing of the spy, he sees not the nakedness but the abundance of the land. His fears have magnified our numbers. They have made him as erroneous in his calculations, as his bigotry has rendered him in his classification. He puts down the Friends, but whether in Edinburgh only, or Scotland, it is hard to tell, as having *one* congregation, the Swedenborgians *one*, the Jews *one*—but when he comes to the Unitarians, he gets on his magnifying glasses, and by a strange combination of heterogeneous personages, he thus points out the strength of our denomination to the world:—

“UNITARIANS, those holding Socinian opinions, pure disbelievers, and those who attend no place of Public Worship of any description, either from want of seats or want of will, though generally baptized Christians, and of Presbyterian lineage—509,100.”

It has long ago been said, that *misfortune* brings a man acquainted with strange companions; but surely for the future, for misfortune, we must read *prosperity*. We doubt the correctness of the enumeration, even allowing him the motley groupe he has collected, and by which he has given us more than a quarter of the whole population of Scotland. The *object* for which such a classification was made, is evident. The trade of calumny is an old one, and we would fain hope, in religion, is getting more and more disreputable. We would advise the author to try another occupation.

The author enters more at large, as to the progress of Unitarianism, in another part of his book. He affirms, “The sect which is making the most perceptible progress, after the Roman Catholic, is the Unitarians. The chief rallying place of the party, is in the West of Scotland, where the Socinian doctrine meets with a ready support

from the operative manufacturers. We are however of opinion, that the number of *professing* Unitarians gives a very imperfect idea of the *actual* amount of this species of belief, which it is to be feared is now spreading its influence among *all classes* of Presbyterians. It is a fact, too remarkable not to be generally known, that this thinly-veiled theo-philanthropism has succeeded always best in countries once imbued with the most rigid Calvinistic doctrines. It has at least well-nigh finished Christianity in most of the German States and New-England, and has now to work out its ends in this portion of Great Britain."

In this paragraph there is mingled some truth and much bigotry. We know, and we rejoice in the knowledge, that Christian Unitarianism is making "perceptible progress" in the West of Scotland. We are satisfied, that all rightly conducted discussion will accelerate that progress. Its direst enemies are, not the ignorance or the bigotry of its opponents, but the apathy of misnamed friends, and the heartless indifference of professed liberalists. We are persuaded, there is a moving of the stagnant waters of unholy conformity, the angel of inquiry is troubling them, and the people are coming to the enjoyment of healthful intellect and expansive feeling. It gives us sincere pleasure to find, that that progress is not only perceptible to ourselves but to others. Dr. Chalmers will not now repeat the taunt, that Unitarianism is a sect nearly dwindled away from public observation. Another reverend divine will not be able to repeat his pious ejaculation, that the Socinian heresy is at its last gasp in this City. Our enemies themselves being judges, Unitarianism is making "*perceptible progress.*" To God be the glory!

The author declares more. He avers that our opinions are spreading "among all classes of Presbyterians." It may be so; we have no means of judging. We do not covet much this kind of spread. Unless the doctrines which we believe to be of Christ are embraced in sincerity and truth—unless a change of opinion be accompanied by the moral honesty which leads to open and fearless profession—unless Unitarianism be believed in the love of its holy and purifying principles, we value such a seeming spread of liberality as of little worth. Such a change is of little importance either to the individual or the world. We indeed deprecate its existence, for it issues in time-servings in parents, and in indifferentism in children. "He



who is not for us, is against us," said the Saviour of the world; and all history bears testimony to the correctness of the sentiment.

The remarkable fact, of which the author admits the truth, that Unitarianism "has succeeded always best in countries once imbued with the most rigid Calvinistic doctrines," might have led to reflection rather than to calumny. It might have induced the inquiry, whether such being the case, there was not a presumption that Calvinism was the perversion, and Unitarianism the doctrine of the Gospel? Instead of learning from it a lesson of charity, he utters a libel. He cites the fact, but perverts it. Inserting Christianity in place of Calvinism, he declares it is "well-nigh finished" in Germany and Massachusetts. Would that he could have said as much of his system in Scotland! He does indeed give us hopes that this Calvinistic land may ere long also be added to the ill-fated list. He declares Unitarianism "has now to work out its ends in this portion of Great Britain." Yes, we believe it has. And its ends are, freedom of thought, human virtue and happiness, the exaltation of the Saviour, and the glory of "Our Father." We shall not be deterred by any obstacle which either bigotry or indifference may raise. A long word will not frighten us. Opprobrious titles will share the fate of ghosts and apparitions. Our author's term, however, we do not object to. We only demur to its adjuncts. It is not a "thinly-veiled theo-philanthropism" that we advocate and glory in. It is a faithful and unswerving love to God, manifested by a devoted and indefatigable benevolence to man, that we have embraced as the best evidence of gratitude to heaven, as the surest test of discipleship to that religion which not only teaches, that "God is Love," but gives its followers this command, "that he who loveth God, love his brother also."

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Vol. V.

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*Historical Sketch of the Doctrine of Universal Restoration.*

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THE doctrine, that all the human race will be eventually restored to purity and happiness, is so congenial to the best emotions of our nature, that even those who believe it not, can hardly fail to wish it true. That the doctrine is expressly revealed in the New Testament—that it formed any part of the system which Jesus and the Apostles had it in charge to declare, is what, after some consideration, we ourselves have been led to doubt;\* but, that it follows as a matter of inference, from the views which Christianity gives of the character of God, and of the nature of his dealings with men—that, though not expressly taught, it is repeatedly implied in the New Testament—that it is there in clear implication, though not in express declaration; and that the Scriptures contain no principles, no allusion, no phraseology of an opposite bearing, we are fully convinced. It is also clear to our minds, that no benevolent person can be devoid of occasions of painful apprehensions, if not for himself, yet for others, who believes in the common doctrine of eternal torments; and that permanent peace of mind, peace without doubts respecting the Creator's character—peace without alarm respecting some of his kindred's destiny—peace without dread respecting the fate of the great majority of his species—that this peace can be permanently enjoyed by him only, who firmly holds, that the day will come, in which the God of love will be all in all, pervading the universe of intelligent creatures, with holiness, happiness, and bliss.

The history of the doctrine of Universal Restoration, is but little known in this country, even among Unitarian Christians, and we are mainly indebted to our American brethren, for the materials of the following Sketch.

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\* It is perhaps unnecessary to remind our readers, that we are not responsible for the opinions of our various correspondents. The doctrine of the ultimate purity and happiness of every intelligent creature, we hold to be an *express doctrine of Scripture*, at once an illustration and exemplification of the boundless benevolence of that all-wise and all-gracious "Father, who sent the Son to be the Saviour of the world."

*Edit.*

Nearly all the orthodox writers of the two first centuries of the Christian era, allude to, or expressly assert a future judgment, and a future state of punishment. Seven call it the everlasting, the eternal fire or torment; but, out of these, there are three, who certainly did not think it endless, as two of them—Justin Martyr, who died A. D. 162, and Irenæus, who died A. D. 190—believed the damned would be annihilated; and the other, Clement of Alexandria, A. D. 300, asserted their restoration to eternal bliss. What were the views of the other four, cannot be determined. Clement, then, is the first writer of eminence and respectability, who can be fairly claimed as a Universalist; while the celebrated Tertullian, who belongs to the second century, is understood to be the first Christian writer, who expressly asserted that the torments of the wicked will be of equal duration with the happiness of the good; and it is painful to notice the ferocious exultation with which his imagination dwells on the gloomy prospect. The heretics of the primitive age, appear to have generally believed in a final restoration; but this notion does not seem to have been reckoned among those articles of their belief, which met with condemnation. Universalism was first publicly condemned, as stated in the works of Origen, born 185, A. D. and that not until nearly a century and a-half after his death, nor till his name had become peculiarly odious on account of other imputed heresies and blasphemies. Down so low as the fourth century, the doctrine of Universal Restoration was held and avowed by many among the most eminent orthodox Fathers in the East—among whom we may name Titus, Bishop of Bostra—Gregory, Bishop of Nyssa. Among the Latins, Universalism had, for the most part, long before the fourth century, shrunk up and disappeared in the Catholic doctrine of Purgatory. Some among them, however, as Arnobius of Sicca, advocated the doctrine of annihilation; nor were there wanting those who held, that all mankind, without exception, would be saved—the wicked, after ages of torment in hell. No traces of the prevalence of the doctrine can be found, during the long night which gathered over the Christian world, after the Church of Rome had gained an entire and undisputed ascendancy. Universalism reappeared, however, at the first dawn of the Reformation. In England, A. D. 1368, Langham, Archbishop of Canterbury, convened a council, to condemn, among other

truths, the position, that "all the damned, even the demons, may be restored and become happy." Among the Reformers, Zuingle has been charged with Universalism, by the Catholics. It is certain that it sprung up among and was professed by many of the German Baptists. The obnoxious doctrine appears to have spread, for we find it noticed and condemned in the forty-two articles of religion, drawn up by Cranmer, A.D. 1552, and published under the authority of Edward VI. From the time of the Reformation, the doctrine of the proper eternity of hell torments, has been gradually fading away before the progress of civilization and Biblical and theological science, until at length, among the continental Protestants of all denominations, it may be accounted an almost universally exploded dogma. Dwight, in his travels in Germany, declares, that he had seen but one person in that country who believed it, and but one other whose mind was wavering on the subject. In returning to England, we find Richard Coppin among the earliest confessors of the doctrine, for the profession and maintenance of which, he had to undergo a legal persecution, and severe would have been his punishment, had he not found in his judge, a protector against the fury of priests inciting the jury to declare him guilty, in the very teeth of the judge's assertion, that "the prisoner was guilty of nothing." About the same time, 1650, an anonymous work appeared, bearing the following title:—"Of the torments of hell; the foundations and pillars thereof, discovered, searched, and shaken, and removed, with infallible proofs that there is not to be a punishment after this life, for any to endure, that shall never end." Among the chaplains of Oliver Cromwell, was Jeremy White, to whom we are indebted for one of the earliest publications in favour of the restoration of all things. The name of Archbishop Tillotson, is one which would do honour to any cause, and he is fairly to be reckoned among the body of Universalists. He admitted, that endless punishment is threatened against transgressors, but thought that the execution of the threat, might, and would be remitted. Bishop Newton, of the same Church, asserted positively the doctrine of Universalism, in a dissertation published after his death, on the final state and condition of mankind.

Dr. Watts, towards the close of his life, and Dr. Mac-knight, though they could not find warrant in Scripture for

the certain expectation of this event, looked forward to the final restoration of all, as a possible, as well as an infinitely desirable consummation. William Whiston, who rejected utterly the doctrine of endless misery, assures us, that Sir Isaac Newton and Dr. Samuel Clark, agreed with him on this subject. The Chevalier Ramsay, author of the travels of Cyrus, and the Philosophical principles of natural and revealed religion, is chiefly remarkable as being a Catholic Universalist. Our attention is next arrested by that amiable enthusiast, William Law, to whom we are indebted for one of the best and most popular devotional books in the language—*The Serious Call*. He was a Trinitarian Universalist, deducing his hope and belief on the subject, for the most part, from the fervid and exalted conceptions which he entertained of the Divine love.

The writer who has probably done most to fix and define the tenets of modern Restorationists, is the well known David Hartley, a physician, who died at Bath, in 1757. He was one of the purest and best men that ever lived, and greatly admired as a mental philosopher. A belief in the doctrine, is avowed and implied in his great work on man, holding as he did, that the final issue of the arrangements of Divine Providence, would be in universal good, not as a contingency, dependent on the freedom of the will, but as the consequence of fixed and immutable laws.

The American Universalist of highest consideration, either for learning or talents, is Dr. Chauncy, formerly minister of the First Church in Boston. His conviction of the final and certain happiness of all mankind, was the result of a careful and thorough examination of the Scriptures. Seven years of the best part of his life, were given to this study, which he began without any suspicion that it would terminate as it did. His work on the Salvation of all men, he sent to London, where it was published anonymously, in 1784.

John Henderson, whose early attainments were so extraordinary, that, when eight years old, he taught Latin in Kingswood School, and Greek at twelve, in Lady Huntingdon's College, at Trevecca, in Wales; and who, though he died at the early age of thirty-one, is said to have been able to converse with ease and fluency, in ten different languages—avowed, and ably defended the doctrine of Universal Restoration. Robert Robinson—the



liberal and the eloquent—was a Universalist, and acquainted with another, who has done, to say the least, as much for the doctrine, as any other man in this country, we mean Elhanan Winchester. Of the circumstances of Robinson's introduction to Mr. Winchester, his biographer has preserved the following *jeu d'esprit*: "What," said he, "are you the man who thinks that God Almighty will burn the old tobacco-pipes till they become white again!" To which, there is a tradition that he added, "Well, this is better than to break them." Among the most eminent of modern Universalists, stands the name of Mrs. Barbauld, who declares, that it is impossible for any one to entertain the common notions of sin and punishment, and have them often in his thoughts, and yet be cheerful. "The age," she declares, we trust in a spirit, as truly prophetic as it is lofty, "which has demolished dungeons, rejected torture, and given so fair a prospect of abolishing the iniquity of the slave trade, cannot long retain among its articles of belief, the gloomy perplexities of Calvinism, and the heart-withering perspective of cruel and never-ending punishments."

The sect of Universalists, as constituted at present, is composed of three distinct classes. First,—the Rellyan Universalists. These take their name from James Rely, who was originally a minister among the Calvinistic Methodists, but became a believer in the salvation of all men, by carrying a little farther than his brethren, the doctrines of atonement and imputed righteousness. He believed, that Christ was united to mankind—he, the head—they, the members; so that our actions are his, and his actions, sufferings, and exaltation, ours. Being convinced of this doctrine, he began to proclaim it, and soon collected a society in London. He succeeded, about 1770, in converting to his views, John Murray, formerly like himself, a Calvinistic Methodist, and well known in Boston, as having been there the founder of the Universalist sect. To Rely, succeeded in London, other preachers of his principles—by name, Ruet, Rooke, and Jeffries, but the society is, we believe, now dispersed. Congregations of Rellyan Universalists, existed a few years since, in Plymouth, Portsmouth, and Salisbury, but they are now broken up, and many of the members merged in the Unitarian body. As in England, so in America, the Rellyan Universalists have, as a distinct sect, entirely disappeared.

Secondly,—the followers of Elhanan Winchester. When Mr. Murray settled in America, in 1774, Mr. Winchester, then about nineteen, had just commenced preaching as a Free-will Baptist. He avowed his conversion to Universalism, at Philadelphia, in 1780, having derived his convictions, not from Mr. Murray, who was a strict Rellyan, but from Leigvolk and Stonehouse. His faith, like that of Relly, involved a belief in the Trinity and Atonement, but it differed from that writer's, in not building any thing on a supposed union with Christ. According to his theory, sinners are to be punished after death, but all punishment will be remedial, and issue in the restitution of all things. This opinion is one which prevails extensively, not to say universally among the Unitarians of this country; and twenty years since, it almost every where predominated in the sect of Universalists of America, but its advocates are now supposed to be rapidly falling into the minority.

Thirdly,—those Universalists who deny that we have any evidence of punishment after death. This party has the ascendancy in the United States, and owe it, for the most part, to the great influence, and unwearied exertions of Mr. Ballou, of Boston. Their chief position is, that sin will not exist in the future world, and, by consequence, there can be no punishment. The Universalists, as a sect, are rapidly spreading in every part of the United States. In New England alone, there are two hundred and fifty societies, and above one hundred preachers. In the single State of New-York, the number of regularly organized societies, is computed at one hundred and fifty; but the number of preachers does not probably exceed forty-five. The majority of them believe that there will be no punishment in the next world, and they are almost unanimous in the rejection of the Trinity. We have already intimated, that most Unitarians in this country, believe in the final restoration of all men to holiness and happiness; though we know of none who deny the certainty of future punishment. Among the American Unitarians, some, especially those who adopt the Arian hypothesis, hold the doctrine, that the wicked will be annihilated. Many consider that the Scriptures have thrown an awful mystery over the future doom of the wicked, which they do not attempt to clear up. Others hope for a universal restoration to holiness, as a bare contingency. Those amongst them,

whose thoughts on this subject, appear to be most distinct and consistent, suppose, that the sinner, after death, as well as before, will be a moral being, and capable, of course, of moral changes. They suppose he will still be free, and therefore, that he may become better or worse; but that his ultimate restoration to holiness, is, at best, but a contingency. The future state is also sometimes represented by American Unitarians, as nothing but a continuation of our moral progress, which it is the effect of sin to retard irretrievably. Every one will start in a future state, from that precise point in moral and religious progress, which he reaches in this life. Of course, as the sinner will be behind at starting, he may be expected to continue behind for ever, even though all are supposed to be advancing. But the Calvinistic doctrine of hell torments, the American Unitarians look upon, as, beyond all question, the most horrible dogma ever conceived or uttered by man; while there are individuals among them, highly respected for their genius and piety, who, on the principles of Hartley, are open and decided Restitutionists. G. C. S.

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*The Recollections of Jotham Anderson.*

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[THIS is the title of a very interesting and beautiful little publication, by the Rev. Henry Ware of Cambridge, Massachusetts, with whom many of our readers are happily personally acquainted. We have determined to insert these "Recollections" in our pages. If our friends derive only half the pleasure and instruction we have experienced in their perusal, we are persuaded we shall have their thanks, for thus placing in their possession, a work highly conducive to the love of God and man, the feelings of piety, and the practice of virtue.—*Edit.*]

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I HAVE lived long enough in the world to exhaust all its pleasures, and to be more than wearied with its cares. Like other old men, I look back upon a life of mingled joy and sorrow, light and darkness, and take an equally melancholy satisfaction in the remembrance of each. There is one light, as I look back, which I see shining everywhere—brighter than the sun of my prosperity, and casting the rainbow of peace on every cloud of my adversity—and that is the light of God's love. I cannot remember the hour when I have seen it hidden. O that I had always honoured and loved it, as became his child. And

even now, when the infirmities of age are stealing upon me, and to the outward eye of man, nothing remains for me but toil and sorrow—even now, that love is not withdrawn. It has lighted up, as I may say, a torch of hope, which dissipates all the present clouds of earth, and scatters the thick darkness of the valley of the shadow of death. He who was the guide of my youth, is the strength of my age. He who was my sun at the noon of life, is my shield at its close. Why should I fear for the future, when the past, though chequered with ill, is yet one continued testimony of divine faithfulness?

Methinks, as I draw near the tomb, I am as much tranquillized and gladdened by my remembrance of the past, as by my hope of the future. And why should I not be? For my faith in the promises is always the clearer and brighter, when I think of my experience of past faithfulness; and my hope is never so steadfast, as when it is supported upon the arm of memory. It is when I reflect on the joy and peace of days gone by, that I feel most able to trust those which are coming. It is then that

Religion bears my spirits up,  
And I enjoy a blessed hope.

I cannot remember the time when I had not a sense of religion, and a fear of God; and I have no doubt that it is owing to my early and habitual impressions, which became interwoven in my soul, as a part of its very fabric or constitution, that I have enjoyed such quietness and steadfastness throughout a long pilgrimage. Little do parents consider, while they are forming their infants' hearts and characters upon other principles, and teaching them to act by other motives, how difficult they render a subjection to religious motives afterward, and how they subtract from the sum of their religious enjoyment! Were all mothers like mine, how greatly would the obedience of the young Christian's pilgrimage be facilitated, and its peace ensured! I love to dwell on the memory of that honoured woman. My earliest recollections of her, is, in the act of teaching me to pray—when she every evening took me on her knees, and, clasping my little hands, made me repeat after her my childish petitions. Methinks I still see the beautiful expression of her maternal eye, and feel the kiss, full of affection and piety, with which she closed the service. At such times, she would explain to me the purposes of prayer, and teach me to love the good Being,

who gave me father and mother, and made me happy. It was her practice, also, to seize the moments when my young heart was overflowing with cheerfulness and good will, to remind me of the Father above, and direct my gratitude to him. Thus his image became associated in my thoughts, with all that was gladsome and delightful; with every satisfaction, and every enjoyment. It was mingled with all my remembrances of maternal fondness; and the love of God grew upon the same branch with the love of my parents. I sought to please him, I feared to offend him, I loved to speak of him, and to him, in the innocent openness of my young heart, and to regard him, in all respects, as I did my parents. Thus there was nothing of severity, or gloom, or dread, in my early religious feelings. I knew nothing of the dislike of religion, which I have seen in many others. The judicious piety of my parents made it a delight to me, and not a burden. I saw it mixing with all their thoughts and pursuits, most evidently the ingredient of life which did most to make them happy; never casting a gloom over them—never arraying them in sternness, nor driving away innocent pleasures;—and thus it found its way to my heart, and (blessed be He who has supported me) it has never left my heart, or ceased to be its joy and peace. I have much inconsistency to be ashamed of, and many sins to lament; but, thanks to my pious parents, and the grace of God, I have never failed to find religion a pleasure, and never withdrawn from my father's God.

O that parents would but take a hint of wisdom from this, and treat the young immortals committed to them, as if they were indeed immortal! I have no children. It hath not pleased my Father, that I shall leave my name behind me. I cannot, therefore, repay to my own offspring the debt which I owe to my parents; I can only entreat others to do it. And I do most earnestly solicit them to drive austerity from their religious teachings, and to make the idea of God not only one of the earliest, but one of the *happiest* of the infant mind. Let it be presented, not rarely, with ceremony, and on occasions of sadness and alarm—as if a fearful object of dread, which shuns all that is happy; but let it be a familiar thought, beloved, because always connected with happiness, and to be feared only by those who do wrong.

Thus passed the years of my childhood—happier were



never known. I was made early familiar with the history and truths of revealed religion, and taught to act every day from a regard to them, before any other motive. My parents were very seldom known to employ other motives with their children, than those of religion. And the consequence was, I was always made to inquire, *Is it right? Will it please God? Would Jesus approve this? Is this doing as I would be done by?*—till such questions formed the standard of my conduct, just as, *What will people think? Is this genteel? Is this for my interest?* are the inquiries which decide the men of the world. They referred me, on all occasions, to the life and example of the Saviour, and taught me to contemplate, with admiration and delight, the purity, benevolence, and piety, of that holy pattern. They tried to make it my ambition to imitate him; and never shall I forget, how I was sometimes affected by the earnest and feeling manner in which they told me the wonderful story of his love and sufferings, and urged me to begin young and follow him.

Such, in general, was something of the system of paternal instruction, to which I owed so much; for it gave me a religious propensity, which, in all the after struggles and sins of life, I never lost. Truly, God's greatest blessings are pious parents.

In the account which I have given, of my religious education, I have rather described the method of my parents, and the design they had in view, than its actual effect on myself; for I can, by no means, think, that I at any time became altogether such as they wished to make me. But, assuredly, their labour was not lost; for the seed which they so faithfully planted, and assiduously cultivated, never has died, however feebly it may have flourished. The trunk has grown old, and begins to decay; it will soon fail; but there is hope that it "will sprout again, though the root thereof wax old in the earth, and the stock thereof die in the ground"—that it will spring up with new vigour and eternal beauty in the garden of God.

My childhood passed like that of other children, who have tender and watchful parents, and has left as few distinct traces, which are worth recording. The waves of time have flowed over the track which my little boat made, and I can discern its path no longer.

I was in my fourteenth year when I lost my mother. This is one of the events which made a lasting impression. She had been, for a long time, gradually wasting away, and I had seen the anxious countenance and manner with which my father watched her. But a boy, even of thirteen, is not likely to understand or realize such signs; and I remember I had no foreboding of the coming calamity. But, at length, I observed an altered tone in the morning and evening prayer of my father, which impressed me. I began to suspect the truth. I observed more narrowly. I discovered that the form was wasted, the cheek had grown pale, the eye had sunk, and disease had made a fearful onset, while my childish eyes had been blinded. And I do not wonder that they were blinded; for the calm and cheerful manner of my mother was unaltered, and she spoke and smiled as she always had done. But I now saw the truth, and every hour served to make me see it yet more plainly. My solicitude soon betrayed itself, and then my father summoned resolution to speak upon the subject to his children. The others were younger than myself. They were frolicking in all the unapprehensive lightness of childhood, when he called us around him. There were four of us. The youngest sprang upon his knee, and playfully put her lips to his mouth; while the rest of us, who perceived the emotion upon his face, gazed upon him, and gave him our hands without speaking. As soon as he could command himself,—“My children,” said he, “God has given you a good mother, but he is about to take her away from you. You will not see her much longer. She is visited by a disease which is hurrying her to the grave, and we can do nothing but weep, and give her back to God. But we must not weep,” said he, bursting into tears, “for she is only going home—going to be happy, which she has not been here. It would be wrong to mourn, for she is only going to sleep a sweet sleep, and we shall all, by and by, sleep too, and then shall all rise together, if we have been good.”

Not many days after this, my mother called me to her, as I sat in the chamber, and, kissing my cheek,—“You are old enough,” said she, “to know what death means, and to learn a lesson from it. I am soon to die. I have known it for a long time, and have perfectly prepared my mind to meet the event. I have no longer reluctance or

fear. And now, my dear son, while I speak to you, perhaps for the last time, hear my parting counsel. I have tried to teach you your duty, and to fill your mind with religious principles. Do not swerve from those principles. They are my support now, they always have been my support. You will need them as much as I do. And if you would cherish them, and have them strong, I charge you never pass a day without prayer. Promise me this, and I shall feel easy." I kissed her hand, and bowed my head; for I could not speak. She put her hand beneath the pillow, and taking thence a locket, containing a braid of her own hair, she gave it to me. "I do not know," said she, "that departed spirits are acquainted with what happens to the friends they have left on earth; but if they are, I shall never cease to watch your life with maternal solicitude. Think of this whenever your eyes meet this memorial of my love. Reflect that perhaps I see you, and remember the promise you have made me; or, if not so," she added, in a voice of inconceivable expressiveness, "reflect that *God* sees you, and bears witness whether you keep that promise or not. My dear son, farewell! a mother's parting blessing is on your head; and do Thou, O Father, bless him, and make him thine!" She kissed me again, and sunk back exhausted.

It seems as if I still heard her voice, and gazed upon her composed, but animated features. And it is one of the joyful anticipations of my approaching removal from earth, that I shall again see that face, and be united to her pure spirit, never to part more. I had no spirit, after this, to leave her side, or to engage in any occupation. I was suffered to remain near her; to see the gradual approach of dissolution; and to witness the tranquillity and cheerfulness with which Christian faith can await the appalling summons. She was too weak to say much, but sometimes gave a word of encouragement, admonition, or blessing, to those who were near her; and after she became unable to speak, she still looked unutterable things, and smiled upon those who did her any little offices of kindness. All was peace within and without; and gently at last did she sink asleep in Jesus, without a groan or a struggle, and with an expression upon her face, as if she had already caught a glimpse of the glory to come.

There are some who would keep children from the chamber of death, and remove from their minds, as soon

as possible, the impressions which sorrow may have made. They little consider the natural buoyance of the mind, and the tendency of all feeling to pass away from a young heart. My father was one of those who think that the solemn impressions of such a season should be deepened, and pains taken to make them lasting. He thought that much might be done to give right views of the value and purposes of existence, and to get ready that frame of mind which is best fitted to meet and endure the changes of the world. By his conversation, therefore, and instruction, for a long period, he kept fresh the feelings to which this sad event had given birth.' He did not converse a great deal in the formal way; it was not his habit, and he rather avoided it, from a persuasion that it was not an effectual mode of addressing young persons. I do not think that he ever made a long harangue to his children upon any subject. His custom was to seize moments when their minds were cheerful and at ease, or when any remarkable event had excited their attention, and by a few concise, pointed remarks, sometimes by only one single emphatic expression, convey the important lesson. He would then leave it to work upon their minds. And it would often happen that the words would sink down into their hearts, and never be forgotten. I can recal many examples of forcible sayings thus uttered, which were of great use to me afterward; but I am certain that the same sentiment, dilated into a formal speech of fifteen or twenty minutes, would have made no impression, and been altogether lost.

Upon the present occasion, he pursued his customary course. He spoke seldom; and because seldom, I dwelt the more upon what he did say. I forgot nothing. And as he directed my reading, and the whole occupation of my time, I was, for a long season, prevented from returning to the sports of my childhood, or regaining the frolicsome disposition of boyhood.

The education of his children now became the favourite employment of my father. His parish was in a small and retired village, and his parishioners of that humble class, who require nothing more of their minister than an affectionate interest in their welfare, and the plainest instructions in the plainest truths. His duties as a minister, therefore, were not burdensome, and afforded him ample time for the superintendence of his children's education. He was a

man of excellent understanding, and admirable love of learning; and well do I remember how delightful he made those years of instruction, by orally communicating the various knowledge with which his mind was full. It was the dear wish of his heart, that I should follow him in the ministerial profession; and while he strove to give me settled principles of religion and habitual devotion, he strove zealously also to store my mind with every variety of knowledge that could adorn and strengthen it. He had a great abhorrence of an ill-educated ministry, and kept me from college till I was eighteen, with the express design of teaching me many things which he thought I could not learn there. But I doubt not that he was, at the same time, influenced by the wish to gratify himself by so pleasant an occupation of his lonely and widowed time.

As the time approached when I was to go to college, it became necessary to provide some additional means for supporting me there. A country minister may manage with his children at home pretty well, for they may aid him on his little farm. But it is not so easy to support them abroad. It was consequently necessary that I should try to earn something for myself. A school was found for me in a town thirty miles distant, and I left home in November, to spend the winter in this new and anxious employment. My little wardrobe and a few books were tied together in a handkerchief, and slung over my shoulder with a stick, and so I trudged along, as many greater men have done.

This winter was an important one to me, as it left its traces upon my whole after life.

I was a very bashful young man, wholly unaccustomed to the society of men, and quite ignorant of the world. Great, therefore, were the sufferings I endured, both in school and out of school. I was anxious, from principle, to do my duty; but, from timidity and inexperience, I failed to give perfect satisfaction. My own anxiety exaggerated my deficiency to my own view, and often did I wet my pillow with the tears that were wrung from my oppressed heart. Such trials, however, did me good, as they helped me in learning to face the world, and cast me more exclusively on my religious convictions for support and happiness. I have always found that seasons of removal to strange places and new duties, have been those in which my faith and sense of duty have been most



rapidly improved. When all others were strangers around me, I went the more frequently to God, as a father and accustomed friend.

But what I remember particularly in this season, was the trial I underwent in learning the stress that was laid upon the differences among Christians. My father, as I have said before, lived in a retired village, to which the noise of the polemic world did not reach; and whose inhabitants, happy in the simplicity of good and holy lives, felt no interest in the *questions of words*, on which the faith and charity of so many are suspended. They read their Bibles, attended public worship, and lived soberly, righteously, and piously in the world. There was nothing among them of the pride either of orthodoxy or heresy. My father held, himself, and was laborious to instil into his people, the most enlarged charity toward all. He was disgusted at the spirit of narrowness and bigotry, which he had always seen accompanying a vehement zeal for particular forms of faith. He therefore rarely alluded, either in preaching or in conversation, to the differences among Christians. He seldom even named the names of theological parties. And thus it happened, that, strange as it may seem, I grew up almost ignorant that there were parties in religion, entirely unacquainted with their badges of distinction, and with none of that prejudice for and against names, which is often the earliest lesson in religion. It had not escaped me in the books which fell in my way, that there had been divisions and strifes in the church; but I saw and heard nothing of them in the world around me, and I felt as though nothing of them existed.

On the evening of my arrival at my new quarters, I was greatly struck with the tone and language of my host and hostess, in speaking of religion. It was different from any thing I had ever heard before, and it puzzled me. Mrs. Hilson was so frequent in her scriptural allusions, and phrases of piety, as to introduce them sometimes very improperly and irreverently; but in her husband there seemed a constantly half-suppressed sneer, and disposition to throw ridicule on the subject. Both were so different from the serious, manly, intelligible, and reverent manner, in which I had always seen the subject treated at home, that I was not a little perplexed to know what to think. One of the school committee, who was also deacon of the church, came in during the evening, to see the new mas-

ter, and give his instructions. As I was too diffident to talk much, and the deacon had but little to say on the business of my profession, the conversation took a turn but little different from a catechetical lecture. After many common-place questions, such as an inquisitive stranger naturally puts first, deacon Lumbard inquired what were the opinions of my father. I felt ashamed not to be able to give a direct answer, and waited for him to put the question in a different shape. "I mean," said the deacon, "is he Arminian or Calvinist?" This question was hardly more intelligible to me than the former; but thinking it would never do to say I did not understand him, and feeling tolerably confident that I should speak the truth, I replied, "I believe he is an Arminian." The deacon gave a *hem*—of surprise—and walked across the room. Mrs. Hilson dropped her knitting, and fixed upon me a look of sad concern; and her husband stopped poking the fire, and turned round with a half merry stare, as if to know whether he had heard aright. I felt my face colour suddenly all over, and I thought I must have made some dreadful blunder. No one spoke for some time. At length the deacon said—"An Arminian!—we don't think much of Arminians here." The tone of his voice went to my heart, and the sound of it rung in my ears for weeks. I never had before witnessed this abhorrence of a name; and such a crowd of feelings rose within me, that I could do nothing but remain silent and confused. Mr. Hilson relieved me by saying, "But, deacon, there may be some good men amongst the Arminians." "That's more than you know, or I either," said the deacon. "But you think it's possible they may be saved, don't you?" rejoined my host. "It is not promised," replied the deacon; "it is not in the covenant; and as they do not hold the true faith, they are certainly in a dangerous way. I should not expect I could be saved myself, if I was one of them." "But all things are possible with God," said Mrs. Hilson, mildly. "True," said the deacon; "and if any of his elect be in this error, he will snatch them from it before they die."

The course which the conversation had thus taken, led to the statement of all the tenets of Calvinism, to which I listened with amazement, sometimes mingled with horror; for many things were so new and strange, so apparently contradictory, so repugnant to my most cherished feelings

of religion, that I seemed to be in some region of romance, rather than among Christians. Of one thing I felt certain, that if I had wrongly called my father an Arminian, at least he was not a Calvinist. But what is there so much an object of horror in an Arminian? why so difficult for him to be saved?—I was lost in the perplexity of my own thoughts.

Before the deacon went, he proposed to join the family in prayer. He first read the eighth chapter of Romans, and then poured out a long and earnest prayer, of great vehemence and minuteness, in which I was made an object of special supplication. The loudness and fervour of this act of worship, so different from the calm and subdued tone of my father, thrilled and agitated me with a new feeling; and when the deacon, as he went out, put his hand solemnly on my head, and, with an affectionate emphasis, wished me God's blessing and success in my new office, I was overpowered, and burst into tears. I cannot pretend to explain my feelings. They were a chaos of confusion.—I was young, every thing was novel, my situation was such as to render me uncommonly susceptible, and religion was presented to me in a form altogether new, and with something inexplicably solemn in the manners of its professors. Those who have been ever placed in a situation in any measure similar, will understand something of the feelings which kept me many hours awake that night; and will easily perceive that I could come to no conclusion, except that of writing to my father as soon as possible, to inquire what was an Arminian, and what he himself was. Being quieted by this determination, and comforted by my prayers, I at last fell asleep.

(To be Continued.)

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### *On the Diffusion of Christian Unitarianism in Ireland.*

IT is highly gratifying to witness the great accession of strength which Unitarianism is receiving in many parts of Ireland. Associations have been formed, which have tended, in no small degree, towards awakening the dormant faculties of its professors, so long slumbering in inactivity, and a degree of warmth, activity, and zeal, is manifest, which was not formerly diffused amongst us. We no longer confine to our own breasts, the light of

heavenly truth, but endeavour to extend its vivifying influence on all around us.

Religion is a subject of vast, of unspeakable import, both as regards this world and that which is to come. It is our polar star, which sheds its calm and silvery light on the troubled waters of life, and though often dimmed and obscured by clouds and tempests, yet ever true, still points unerringly to the haven of rest and peace. How desirous, then, is it that we should obtain correct ideas on a subject of such vital importance.

It is a lamentable truth, that many intelligent and cultivated minds are opposed to its benign influence, and this may often be traced to the form in which it is presented to their imagination. How can a young untainted mind, of quick sensibility, warm affection, and unperverted judgment, give its assent to the horrible and degrading conceptions of God and our Saviour, presented in the popular creed? His mind on other subjects, accustomed to roam at will in the boundless fields of literature and science, cannot be chained down to the mechanical and passive repetitions of set phrases, or a dull unintelligible jargon of inconsistencies, which his understanding refuses to believe. It is impossible that a system so opposed to reason, to the sentiments and feelings of an enlightened mind, and which had its birth in ages of darkness and ignorance, can have any ascendancy over his affections. Whatever renders religion more rational, renders it more credible; for it cannot be wrong to use, on that as well as every other subject, the reason with which God has gifted us. We may be told, that reason is not to be employed in the mysteries of religion; that there are many things in nature we cannot explain or understand, but which we neither doubt or disbelieve. True; but a Trinity in unity, is not mysterious from its sublimity or grandeur—it is discord to the whole harmony of nature—it is incongruous and contradictory.

In the Unitarian system, there is an admirable union of dignity and simplicity, and a power of elevating the soul to contemplations worthy of its divine origin. It has been adorned with the highest sanctity of character, and splendour of talents. We can enrol amongst its followers, the names of Milton, Locke, Newton, and a host of others, who concentrated the whole force of their prodigious intellectual powers, in the investigation of religious truth;

who followed in the effulgent track of divine glory, in which their great Teacher ascended to heaven; and who have left us the imperishable record of their deeds and their worth. I cannot away with that man, who is continually talking and brooding over the *sinfulness*—the *worthlessness* of human nature. We have faculties given us for noble acquisitions—we have a spirit within us, conscious of its birth-right and high destination; and when not cramped and fettered by human authorities, and grovelling desires, is continually soaring upward towards God and heaven, and extending its aspirations towards a future and more perfect state of being.

Let me not, however, be supposed to infer, that there have not been very many glorious names amongst the professors of an opposite creed—men who have been an honour to their country and their species. But, in my opinion, their piety and good feeling were independent of their creed. When they enter the field of controversy, their views are limited and confined; their language wants that raciness and freshness of conception, and is deficient in that originality, and power of awakening strong interest, which distinguish it on other subjects. Another feature, too, in their polemical warfare, is their fondness for wielding that useless weapon called "*Crimination*." It augurs badly for their cause, and the effects which their creeds produce on their tempers, when they infuse so much of the *gall of bitterness* into their writings. If they would think more of *principle*, and less of *names*—if they treated what they think error, with true Christian forbearance, and opposed it only with scriptural and rational argument, without descending to invective, every denomination would then be more induced to cultivate the blessings of mutual love and peace. The Unitarian, on the contrary, allows universal toleration; in winning others from the path of error, he employs no artifice however plausible, no force however indirect—he, mildly and gently, exerts his influence to break the spell which holds their souls in bondage—to burst the shackles of prejudice, and release them from the trammels of human authority in matters of religion; and if he is unsuccessful—if prejudice be too strong against him, he dares not assume to himself God's prerogative of judgment, but still looks on them as brethren, partakers with him of one common nature, as inheritors of the same divine blessings. He can make allowance for



the many circumstances arising from early prejudices and prepossessions, and although he cannot, at present, discern all the wise and excellent purposes which the Governor of the Universe has in view, by permitting such diversity of sentiments in religion, he has yet earnest of the assurance, that God's equity and kindness, will, hereafter, be triumphantly and gloriously displayed.

These are some of the fruits of Unitarian principles—oh, let us prize them above all earthly good! Let us employ the time and talents at our disposal, in extending their promulgation. No one interested in the well-being of his fellow-creatures is privileged to stand aloof. The instilling into the mind of man a more rational and spiritual religion, is the highest service he can render them; there is an indissoluble union between our religion and its effects on the moral character. The more refined and exalted are our conceptions of Deity, the greater influence will it have on our thoughts, words, and actions. We require a religion which meets us in every exigency of our lives—which has no opposition from our intellectual faculties—which does not require the prostration of our reason, and which is in accordance with the great principles of the universe. If thus we prize it for ourselves, let not the power of diffusing its unspeakable advantages slumber inactively. God requires nothing disproportioned to the powers he has given us; but for the *use* or *abuse* of those powers, we, most assuredly, must give an account. This is an awful consideration, and should stimulate each one of us so to employ the talents with which we are entrusted, as may entitle us to the blessed appellation of “good and faithful servants;” and when we reflect on the infinite value of that approbation, the highest encomiums that man can bestow, sink into nothing—are less than nothing and vanity.

*Cork.*

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*The Detector.*—No. 7.

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“If there's a hole in a' your coats,  
I rede you tent it,  
A chiel's amang you takin' notes,  
And, mind, he'll prent it.”—*Burns.*

“Oh, an' you talk of conscience, I must have mine eye upon you.”

*Shakspeare.*

WHEN the Rev. Gavin Struthers resolved to violate his duty, by refusing to attend the funeral of the husband of

one of the members of his congregation, from the vain dread of being called on to say Amen to prayers addressed in the name of Jesus to the One Universal Father, or from the equally chimerical fear that his own adorations would "be noted,"—little, I dare say, did he imagine the consequences of that refusal. Bigotry had been so long accustomed to play its fantastic tricks in this city, without gainsaying—so common had been the practice of giving the victims of its power a stone when they asked for bread, that, in the very recklessness of its might, it thought itself secure from public reprobation, though it trampled on all the charities of private life. I have no doubt, therefore, that Mr. Struthers, as he acknowledges, "*was surprised*" when he received Mr. Harris's letter. It would teach him, that human feelings were no longer to be sported with, at least with impunity, and that the Christian minister, who was afraid of meeting an individual whose opinions his creed condemned, knew little of the spirit or practice of the declaration of their common Master, "they that be whole need not a physician, but they that are sick."

More surprised still, I doubt not, was he, on learning the manner in which the appeal to the better and holier feelings of humanity, against such bigotry, had been received by the community at large, and the impression which had evidently been made in consequence of that appeal. I confess that my surprise, also, has only been equalled by my satisfaction. It is another pleasing proof, that, despite the pernicious influence of creeds, much-calumniated human nature will cry out against any faith which desecrates the sanctuary of sorrow, and, on any pretence, refuses to impart consolation to the afflicted.

I do not, however, at present mean to dwell on the impulse to free inquiry, which the conduct of Mr. Struthers has occasioned. It is another instance of evil being overruled to the production of good, and, whilst I deprecate the cause, I am thankful for the results. I do not intend, either, to notice any of the *sixteen* publications, of which Mr. Struthers's intolerance has been the prolific parent; and the sermons which the controversy brought forth from the Revds. Willis, Struthers, Barr, Brodie, and others, will not now detain me from the observations I have to make on the performances of the Rev. Alex. Harvie, minister of the Relief Church, Calton.

A passing word, however, with the Rev. W. Anderson

of the Relief Church, John-Street. It ill became him to meddle in this matter. Let him examine his own convictions, and see if his own faith be not nearer that of the Christian Unitarian, than it is to that Shorter Catechism, in which the faith of his brother of Anderston is so "well compendized." Let him remember, that popularity is a vain and fleeting thing, never to be desired for its own sake merely, but only as the means of effecting man's improvement. Let him know, that a sort of notoriety is easily gained by strange and extravagant assertions, but that it is better for the people when a minister seeks the things which tend to edifying. Let him recollect, that a reputation for orthodoxy can be sustained even after the substance is gone, by an ingenious use of consecrated phrases and "good set terms." But let him beware of taxing Adam with want of gallantry, or of contending that the Father is prior and superior to the Son, or of being too curious or incautious about John iv. 23, 24, or he may depend upon it, he will, ere long, be branded as a heretic, nor will abuse of the Unitarians save him. If the Unitarians do make "a Pope of the Bible," surely even he will admit, it is the best Pope in Christendom. I remark not on the irreverence of the language, but satisfied am I, that it can be no real discredit to any denomination or individual, to prefer the Bible to Confessions of Faith, and to follow Christ rather than Calvin. With one admonition, I close my present notice of this individual. He will recognise its author, unless his fears of the "Pope of the Bible," be as strong as those which others entertain of him who sitteth on the city of seven hills, "Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

Mr. Harvie, willing, I presume, not to be behind his brethren in the race of bigotry, gave notice that he would preach a lecture, in order to show, that Trinitarians could not say Amen to the prayers of a Unitarian. This individual had previously exhibited his pulpit prowess against "the Socinians," and from his theological furor, no quarter was to be expected. Yet, after all, a regard to character and station, it might have been hoped, would have prevented so fearful a display of ignorance or malice, as was that night manifested. In the contest with Christian Unitarians, however, it seems to be thought, that all wea-

pons are fair. The only exception appears to be, against those which are of "ethereal temper."

Mr. Harvie's text was 2 Cor. vi. 15: "For what part hath he that believeth, with an infidel?" I might question the propriety and justice of such a text being taken by Mr. Harvie, having reference, as it certainly has, not to persons now called infidels, but to the practisers of idol worship. The passage, would, therefore, be more appropriate from a Unitarian than a Trinitarian, as all denominations unite in the adoration of God our Father. Mr. Harvie, however, employed the term infidel to designate the Christian Unitarian; and though truth was for a moment too mighty for his prejudices, and forced him to admit, that the "Unitarian was not an infidel in the strict sense of the word," yet, the dark cloud of bigotry soon obscured this passing gleam of charity, and the assertion was confidently made, that "the Deist and the Unitarian differed so little, that they might be properly classed together." No wonder that prejudice is rife, whilst such calumny is prevalent. The Unitarian and the Deist differed so little! A Deist asserts the Scriptures to be a fable—Christian Unitarians maintain, that they contain the history of the revelations of God. Many Deists contend that Jesus Christ never existed—Christian Unitarians believe that he lived for man's good and died for his salvation. A Deist contends, that if Jesus Christ did exist, yet that he was an impostor—Unitarian Christians gratefully acknowledge Jesus Christ to have been the way, the truth, and the life, the Son of God, the Saviour of the world. A Deist holds the circumstance of Christ's resurrection, to be a romance and a lie—Christian Unitarians rejoice in the fact, as their hope and pledge of future never-dying existence. The Deist asserts the moral code of the Gospel, to be imperfect, and bad, and pernicious, and impossible to be practised—Unitarian Christians look on it, as the way to eternal life, and light, and blessedness. "Differed so little"! What is it to differ at all, if this be not to differ wide as the poles asunder? Shame to the man who could so pander to the prejudices of the ignorant, as to hazard his reputation on calumnies like this.

But, says Mr. Harvie, "the Deist is more consistent, as he rejects the Bible altogether, whilst the Unitarian denies the inspiration of parts of its contents." I see no consistency at all in the matter, for the cases are not ana-

logous. Surely, the man who receives the Bible, as containing the history of God's dispensations to mankind, the rule of his faith and practice—and he who scouts the idea of the Deity ever having made a revelation of his will to his creatures, and looks on him who does so, as “an infidel to God,”—surely these two can never, with justice, be named in the same scale. To talk of the greater consistency of one of the parties, is to confound things necessarily and essentially dissimilar. Does not Mr. Harvie know, that men whose Christianity he cannot suspect, have also denied “the inspiration of parts of” the Bible? Does he not know, that various opinions are entertained, as to the nature and extent of Scripture inspiration? And are such men as Dr. Doddridge, and Dr. J. Pye Smith, and Dr. Dick (I name him to do him honour), to be put out of the pale of Christianity, because they likewise, with the calumniated Christian Unitarian, see not the inspiration of all the contents of Scripture history? I suspect, even Mr. Harvie's hardihood would blanch before so sweeping an exclusion. His presumption, in speaking of a subject which he has evidently not investigated, can only be exceeded by his ignorant dogmatism.

Mr. Harvie's proofs of Unitarians being nearly infidels, were crowned by adducing Unitarian evidence as to the alleged fact. He affirmed, that Unitarians themselves were by no means disinclined to this alliance with infidelity, “for Priestley, on being told that Jefferson was *nearly* a Deist, replied that *he wished* he were *quite a Deist*, as he would *then* be nearer *Unitarianism*.” I confess, there is nothing more readily moves my indignation, than defamation of the sacred character of the venerable dead. I hereby charge Mr. Harvie with defaming a man, as much his superior in theology and science, as he was in charity and knowledge. The averment in that sermon, is a downright and palpable falsehood. Intentional, I do not say it was. He may have been misled by other calumniators of that illustrious man; I hope, for his own sake, he was. But that is no excuse for his thus hurling the envenomed barb, against the moral reputation and Christian integrity of one of the most able and indefatigable defenders of Revelation. On the very front of it, the statement is as palpable a forgery, as is 1 John v. 7. To imagine for a moment, the Author of the Institutes of Natural and Revealed Religion—Letters to a Philosophi-



cal Unbeliever—the Comparison of Socrates and Jesus—and many, many other defences of Christianity, could *regret* that a man was not *quite* a Deist, and regret it too, because if he *exploded* Revelation, he would be nearer in opinion to its *upholder*—to deem such a statement true, is worthy alone of a student in the school of him, who affirmed, “I believe because it is impossible!”

Did, then, the injured and calumniated Dr. Priestley, ever make any statement with respect to the celebrated Jefferson, that theological rancour could thus distort? Yes he did. What was it? In a letter to the venerable Theophilus Lindsey, which Dr. Priestley transmitted from America in the year 1803, he enclosed a copy of a letter he had received from Mr. Jefferson, written after perusing Dr. Priestley’s work, “Socrates and Jesus compared.” In that letter, Mr. Jefferson gives a sketch of a work he wishes Dr. Priestley to undertake, comparing Christianity with the various philosophical systems of antiquity, as also with Judaism. Of Christ and Christianity, he declares, among other expressions of eulogy, “his system of morality was the most benevolent and sublime, probably, that has ever been taught, and more perfect than those of any of the ancient philosophers. His character and doctrines have received still greater injury from those who pretend to be his special disciples, and who have disfigured and sophisticated his actions and precepts, from views of personal interest, so as to induce the unthinking part of mankind to throw off the whole system in disgust, and to pass sentence as an impostor, on the most innocent, the most benevolent, the most eloquent and sublime character that ever has been exhibited to man.” And it is on *this* communication from Mr. Jefferson, that Dr. Priestley says, in his letter to Mr. Lindsey, “In my last, I promised to send you a copy of Mr. Jefferson’s letter on reading my pamphlet, entitled ‘Socrates and Jesus compared.’ The above is that copy. He is generally considered an unbeliever; *if* so, however, he cannot be far from us, and I hope in the way to be, not only almost, but altogether what we are. He now attends public worship very regularly, and his moral conduct was never impeached.”

It is evident that this is no *conversation*, but a confidential correspondence. Does Mr. Harvie recollect no passage, “Almost thou persuadest me to be a Christian.” “I would to God that not only thou but also all that hear

me this day, were both almost and altogether such as I am, except these bonds." Sees he no resemblance in the two cases? Yet such are the circumstances out of which Mr. Harvie has reared his charges of the connection of Christian Unitarianism with unbelief. Interpreted by common sense, they give him not the slightest speck on which to rest the sole of his foot. Mr. Harvie has heard, perhaps, of the consequence of the blind leading the blind, and he may rest assured, that if he takes for granted the truth of indictments against the Unitarians, drawn up by mitred or unmitred libellers, he will often be entrapped into similar outrages on truth and charity. Let him ponder well this confession from a man of true candour, of genuine liberality, of ardent devotedness to Christian freedom and benevolence: it is that of the author of "A Plea for the Divinity of Christ," a work which has furnished many an individual with arguments in defence of that faith, which its writer, on subsequent examination, renounced as unscriptural. The passage occurs in a letter to Dr. Priestley, written by Robert Robinson of Cambridge: "I am indebted to you for the little I know of rational, defensible Christianity. But for your friendly aid, I fear I should have gone from enthusiasm to Deism; but a faith founded upon evidence, rests on a rock."

The defamation of Dr. Priestley did not end here. Mr. Harvie asserted, that Dr. Priestley had said, he "did not deem it obligatory on himself to believe that Christ created the world, merely because *an Apostle* had expressed it as *his* opinion." This charge, I presume, is founded on Dr. Priestley's remarks to Dr. Price, respecting the meaning of John vi. 62, but, as usual, is a gross perversion of his observations. It is in reference to an *interpretation proposed by Dr. Price* on that text, that Dr. Priestley puts some strong hypothetical suppositions, and *not at all* in reference to *any positive declaration* of the Apostle. On the contrary, in his remarks on that very passage, Dr. Priestley declares his conviction, "that *no such opinion* as that of Christ having been the Maker of the world, was *ever taught by the Apostles*, and, therefore, any interpretation of their writings, which implies *their teaching it*, must be wrong." But how totally different this, from the impression which Mr. Harvie's charge would convey to his auditors. Let me say, once for all, to Mr. Harvie, that if he has been reading Bishop Magee's vituperative volumes, he is bound

in justice to read also their Examination by Dr. Carpenter, and when he has done so (he shall have the book from the Unitarian Chapel Library, if he chooses), he must acknowledge, that in leaning on the lawn-sleeved arm of that prelate of Episcopacy, he has placed his dependence on a broken reed.

I shall not follow Mr. Harvie through that intolerant raving, in which he characterized "the Object of the Unitarian's worship, as only the figment of his own blinded mind"—"the God of the Unitarians, is limited in his knowledge, because they hold human actions to be contingent, and not foreseen even by the Almighty"—"I would as soon enter a Mahometan mosque as a Unitarian chapel, for I regard them equally idolatrous and ruinous to immortal souls"—"the prayers of a Unitarian are as the prayers of blasphemy and idolatry"—and more, much more, of the like description. Mr. Harvie may defile himself with such contumely, if he chooses. I pollute not myself by touching the unclean thing. If it were ignorance that dictated such expressions, I pity and compassionate the preacher; but if they were the result of wilful misrepresentation, may God forgive the wrong.

Mr. Harvie was exceedingly unfortunate in his selection of charges, whereby to overwhelm the Unitarians. Calumnies long since sent to the moles and the bats, he drew forth again from congenial darkness, and exhibited them in all their pristine absurdity and worthlessness. Amongst the rest, Mr. Harvie asserted, that Unitarians themselves have acknowledged the similarity between their own creed and that of Mahomet, for "in the reign of Charles II. they proposed a religious alliance with the Mahometans." Mr. Harvie! I challenge you to prove that which you here positively affirm. That in the library of Lambeth Palace, there is a manuscript which purports to be the Socinian epistle to Ameth Ben Ameth, ambassador from the Emperor of Morocco, to Charles II., I do not deny. That it bears the signature of a single acknowledged Christian Unitarian, much more of the Unitarians as a body, I dare Mr. Harvie to verify. Thomas Emlyn, the persecuted, but conscientious, high-minded, faithful Emlyn, thus writes to Leslie, who first made a "present" to the public of this "rarity:"—"Forasmuch as I can learn nothing from any Unitarians, of any such address from them, nor do you produce any subscribers' names, I

conclude no such address was ever made by any deputed from them, whatever any single person might do." Though Leslie replied to the work of Emlyn, in which this passage occurs, yet he makes no attempt to bolster up his improbable story—he notices not Emlyn's impeachment of the tale. Indeed, to a mind not wedded to prejudice—not cased in ignorance which no facts could pierce, this supposed holy alliance must seem perfectly preposterous. Mr. Harvie! is not your statement based upon a forgery? Inquire, I pray you, and let the public know the result.

Mr. Harvie, by way of completing his picture of Unitarian unbelief, at length affirmed, that "Unitarians came before God, without any reference to a Mediator." Really, Mr. Harvie! this is too bad. Know you not, that the Christian Unitarian joyfully believes that "there is one God, and one Mediator between God and men—the man Christ Jesus, who gave himself a ransom for all, to be testified in due time"? This I take to be the genuine Apostles' creed. Is it not likely to be as correct as that of the Assembly of Divines at Westminster? To this faith Unitarian Christians adhere, for they believe it to be founded on Scripture teaching. Can as much be said of that "accuser of the brethren" and his friends? They may believe in a Mediator also, but is it not a far different being from him of whom the Apostle testifies? *They* talk of a "*God-man*"—the *Apostle* speaks of "*the man* Christ Jesus;" *they* speak of a double nature, the divine-human—the *Scriptures* inculcate the truth, which Jesus himself ratified, that he was "a man, who hath told you the truth which I have heard of God." Might not the charge, then, be retorted on Mr. Harvie, and that, too, with Scripture to warrant it, that he and his brethren reject the Mediator?

What a contemptible opinion must Mr. Harvie have had of his audience, and how deplorably ignorant must he be of the principles of Christian Unitarianism, when he repeated, over and over again, the charge, that Unitarians believed Christ "to be *nothing more* than a man, feeble and peccable like ourselves"—"It is highly criminal to go to the Unitarian chapel"—"Though full of faith, you had better not go"—"You would not swallow poison, though in health"—"Unitarianism has proved the rock on which thousands have been shipwrecked in their passage to eternity"—"Let no sinful levity or idle curiosity

lead you to hear that man, who degrades the Son, and denies the existence of the blessed Spirit of God, and will have none of his mercies"—“Don't go and hear that man, who, in every sermon he delivers, exhibits the Saviour as nothing more than a man, feeble and peccable like ourselves.”

And does the individual who uttered these exhortations, call himself a minister of Christ, and glory in the name of Protestant? Even so. But surely he has mistaken his vocation. The Catholic tells you, Go not into the synagogues of schism, for it will hurl your soul to perdition. The Church of England proclaims, Except a man do keep whole and undefiled the creed of St. Athanasius, he “shall without doubt perish everlastingly.” Mr. Harvie, protesting against both, imitates the worst spirit of both. He styles himself a Dissenter, and therefore he should know, that his dissent is alone justified by the great Protestant—the Christian principle—the right of individual judgment. In solemn mockery of that right, he warns his hearers against inquiry; he says, it is criminal to hear the Unitarians! And are his hearers such slaves as to obey his bidding? Have they no desire for information? Are they resolved to blindfold their intellect? Then, be their opinions what they may, they are not their own, they are those of their minister. They are as much under “the yoke of bondage,” as the poor Catholic whom they are encouraged to despise, and Mr. Harvie is their priest.

And, truth to say, if Mr. Harvie's object be to support a party rather than principle, and Catechisms, long or short, in preference to the charity “which thinketh no evil, and which doth not behave itself unseemly,” he does right to guard his congregation against either hearing or judging for themselves. Inquiry, whether as to *the use of an “Organ,”* or to the use of reason in Religion, he well knows, does not tend to the increase or the harmony of the *Relief Church*, though it may give ease to oppressed conscience, and tend to heighten the feelings of devotion. His safest course would be, to say nothing on the subject. There is a feeling in human nature, which sides with those who are despitely entreated; and it may chance, that the very means he has adopted to put down Unitarianism, may be the very causes which will accelerate its progress. It cannot be, but that in so large a congregation as Mr. Harvie's, there should be men “who know their rights,



and, knowing, dare maintain"—who, even amidst the denunciations of Protestant-Popery, will hear and obey the voice of the Saviour, "Why even of your own selves, judge ye not that which is right"? "Search the Scriptures." The blessing of God on their inquiries.

ARGUS.

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## THE CHRISTIAN PIONEER.

GLASGOW, *February 1, 1831.*

IN our 51st Number, p. 73-77, was inserted a statement by a respected correspondent, with regard to "the Charter of the Free-school" of Birmingham. We have since received an appendix of documents, in relation to the same subject. Whilst we return our thanks for these, we do not think it necessary to do more than notice their titles, conceiving these details not of general interest, their substance having been already given. They consist of Extracts from King Edward VI.'s Charter for the Free Grammar-school in Birmingham—a Notice of the Remonstrance, from the Dissenters of that town—the Official Reply, by George Barker, Esq.—Extract from the Free-school Bill—Copy of the Third Schedule—Case of the Dissenters and others, in opposition to the clause—Extracts from Resolutions of a General Meeting of Dissenters, &c. May 24, 1830—Correspondence between J.W. Whateley and W. Wills, Esquires, on the modification, erasure, or addition of certain words in the proposed Bill—Report of the Deputies sent to London, on behalf of the Dissenters of Birmingham—Unanimous Resolutions of thanks to various Noblemen and Gentlemen, who had presented petitions to Parliament, or aided in the opposition to the obnoxious measure—and a Letter from Mr. Whateley to Mr. Wills, communicating the successful result of the opposition made by the Dissenters in Birmingham, to certain parts of the Free-school Bill.

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*Halifax Sunday Schools.*—On Tuesday, Dec. 28th, was held the Fifth Annual Meeting of the Sunday Schools connected with the Unitarian Congregation at Halifax. The children, to the number of 140, having been examined and addressed by the Rev. W. Turner, Jun. the minister,

they joined in singing several choruses, and, particularly, Handel's Hallelujah Chorus, which, by the laudable exertions of the singing-master and organist, they were enabled to do in a very pleasing manner; after which, they were regaled with coffee and cake, and at 4 o'clock separated, well pleased with their entertainment.

At 5 o'clock, the teachers with their friends, assembled at tea, to the number of 120. Grace was sung, "Be present at our table, Lord," &c. after which, the Rev. W. Turner was called to the Chair. The Report of the School was read, a string of Resolutions brought forward, proposed and seconded by the teachers and other members of the Congregation, with short but animated speeches—the thanks of the meeting given to the friends and supporters of the Institution, and particularly to Mrs. Turner, for her unwearied exertions in the Girls' School, and to another lady for her handsome donation of £5. Much agreeable, and it is hoped, not unimproving conversation took place, on the state and proper management of these and similar institutions—on the means of still further increasing their efficacy and usefulness—and on the general prospects and practical influence of just and rational views of Christian truth. In these discussions, our respected visitor, the Rev. F. Howorth of Rochdale, took a leading part, delivered an excellent speech on the progress of Unitarianism, and largely contributed to the pleasure and information of the meeting. The Report presented a view of the Schools, on the whole, encouraging, both with respect to their present state, and the prospect for the future. One change, which is regarded as an improvement, has been introduced in the course of last year, by our zealous pastor, in the establishment of a Week-day Evening School, for teaching writing and arithmetic, by which means additional opportunities of improvement are afforded in these branches, and more time is attained on the Lord's day for instruction and pursuits more intimately connected with the proper business of a day sacred to religious duties.

The meeting was very interesting, and the future prospects of Unitarian Christianity in this town, is very cheering, both as regards the increase of our congregation, and the decrease of prejudice amongst those who differ with us in opinion, a few of whom requested to be admitted to our company, and when they took their departure, expressed themselves well pleased with our proceedings.

S. S. T.

*Glasgow City Mission.*—The Annual Meeting of this Society, was held on Tuesday, the 11th January, in Dr. Wardlaw's Chapel. The Report of the Committee presented several facts of melancholy interest. Many individuals, natives of Scotland, had been found by the preachers, who could not read, and others who had never heard of the name of Christ; and twelve families were visited in one day, in one district, who had never attended public worship. Often had the agents of the Society been invited to repeat their visits, to administer consolation, to arrange differences, and to give reproofs. Two schools had been formed for destitute objects. The Report having detailed these and other circumstances, and pointed out the difficulties and discouragements attendant on the exertions of the Institution, then stated, that "*the greatest opposition* experienced, was from Roman Catholics, Deists, and Unitarians." This assertion is calculated to produce a wrong impression. Occupying the place it did in the Report, it would appear to the audience, that the Unitarians were opposed to giving instruction to the poor, and consolation to the afflicted. This is *not true*, and the *Committee know it is not true*. A City Mission, as such, for the *real*, not merely *ostensible* purpose, of raising the moral condition of the poor—of ministering edification, advice, warning—of speaking peace to the mourner, and showing sympathy to the afflicted—of recovering the transgressor, and guiding the young,—we not only do not oppose, but would gladly and zealously uphold. In saying this, we are convinced we utter only the genuine feeling of every Christian Unitarian of Glasgow. The pages of the Pioneer bear evidence to our personal sentiments on this subject, to say nothing of the support individually given, it may be, to this very Society. The resolution passed by the British & Foreign Unitarian Association, and the indefatigable labours of Dr. Tuckerman of Boston, Massachusetts, the first and only clergyman, we believe, who, after resigning the charge of an intellectual and deeply-attached congregation, devotes his time and talents as "Minister at large," solely to the poor, are sufficient to vindicate the Unitarians of England and America also, from "great opposition" to City Missions. But a "*City Inquisition*" we *shall* oppose, with all the earnestness which becomes the freedmen of Christ. If its agents (we had nearly written "familiar," be more anxious about

the *faith* than the *practice* of those they visit—if controversy is obtruded on the lone widow, but prayer never—if vituperation be employed instead of condolence, and anathema uttered in lieu of blessing—if violation of property is to be lauded, because covered with “see my zeal for the Lord”—if to annoy a neighbour who has departed from the popular faith, doctrinal lectures are to be thundered forth, instead of fervent and Christian exhortations to holy and righteous living—if a crusade against Unitarianism is intended, rather than the removal of ignorance and the extirpation of vice—and if these things, instead of being denounced as inconsistent with the objects of the Glasgow City Mission, are countenanced by the Society at large,—then, we *shall oppose* its intolerant and misdirected efforts. If private remonstrance and public reprobation will not induce the Society to watch the language and actions of their missionaries, then are they chargeable with the bigotry they will not check. Opposition, greater than they have yet to complain of, will they meet with, from all who prefer Christianity to creed idolatry, and who love Gospel charity better than sectarian cant.

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*Glasgow and West of Scotland Temperance Society.*—The first anniversary of this excellent and long-needed Institution, was held in the chapel of the Rev. W. Anderson, John-Street, Glasgow, on the 20th December. The Chair was taken by Mr. W. Collins, one of the vice-presidents of the Society. Various Resolutions were moved by different individuals, expressive of gratitude for the success which had already crowned the efforts of its members. The Report was exceedingly interesting, and embraced a great variety of most important and cheering facts. Excited by what had been accomplished by the Societies in America, and urged onward by John Dunlop, Esq. of Greenock, whose efforts have been indefatigable, nine individuals, on the 12th November, 1829, formed the basis of this Society. Opposed by many, ridiculed and sneered at by others, joined by few of those who usually lead what is called the *religious* public of this city, the Institution now numbers on its roll 5,072 members, male and female. It has published, within the year, 445,000 tracts on the subject of intemperance, and, conjointly with the other Societies, there have been printed in Scotland, last year, considerably more than half-a-million publica-

tions. *One hundred and thirty* Societies, have, in the same period, been established in this country, comprising, at present, 25,478 members. The Glasgow Society also publishes, monthly, the "Temperance Society Record."

In a former number, April, 1830, we gave an account of the objects contemplated by the Temperance Society, and the means by which it was proposed to accomplish them. Rejoiced are we in being able to state, that the good already effected has exceeded our most sanguine expectations. So short a period has elapsed since the formation of these institutions, that it was scarcely to be expected, any very perceptible reformation could so speedily be marked. To any one who doubts the propriety or necessity of Temperance Societies, it would, perhaps, be sufficient to state, that in Glasgow and its suburbs alone, the commitments to the police-office, for being drunk and disorderly, in one year, amount to the appalling number of *nine thousand six hundred and thirty-six individuals*. But here comes the important fact, that in the year since the formation of the Temperance Society, that number has decreased by 964. Who can be so heartless as to scoff at such institutions now? Still there were 8,672 commitments; and renewed, therefore, should be the efforts to stay the pestilence which cometh not alone in darkness, but even at noon-day.

Nor is this all or nearly all. Respectability restored to individuals and peace to families—the money once wasted in intoxication, now laid out in clothes and furniture, children educating, religion shedding her hallowed influences, home endeared and virtue loved—these are some of the many happy consequences which have already called forth blessings on the Society, from many a hitherto deserted wife, many a neglected child.

The attempt has usually been deemed hopeless, to reform the drunkard, and, doubtless, it is one of the most difficult tasks that fall to the friends of virtue. How animating, then, is the circumstance, that in Scotland, "*not fewer than one thousand* persons, who were much addicted to intemperance, and not a few of them confirmed drunkards, have been brought to relinquish their dissipated habits, and to enter the lists of temperate members of society." Let no one say, Temperance Societies are useless. Let no one, for the sake of a pernicious personal gratification, refuse to join in labours so truly benevolent, so essentially Christian.



*Unitarian Lectures.*—Sunday Evening Lectures, in defence and illustration of the doctrines of Christian Unitarianism, are delivering once a-fortnight in Dundee, by the Rev. William Smith. A similar course every Sunday night, in Greenock, by the Rev. Archibald Macdonald. In Edinburgh, by the Rev. T. May; and in Glasgow, since the first Sunday of October, by Mr. Harris.

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IN addition to "*The Pioneer*" published at Marietta, Ohio, we have pleasure in noticing to our readers, the publication of another paper, once a-fortnight, at Milledgeville, Georgia, and entitled "*The Christian Pioneer*." It is published by "the Christians." The prospectus is admirable. We quote a portion:—"We bow to the decision of no synod, council, or conference. Regarding them as the fertile source of discord in the present, and of those cruel atrocities which have disgraced the Church, in past ages, we spurn, with indignation, all creeds of human invention. 'The Bible, *the Bible only*,' shall be our rule of faith. In it, we think, are clearly stated, the doctrines of the simple Unity of God, and the unrivalled supremacy of the Father. The benignity and paternal character of God, his impartial love and unpurchased mercy, so strangely overlooked in much popular preaching, will be strenuously supported. To our view, the fair face of Christianity has been deformed by a multitude of human additions. We would exert the little strength which God has given us, to restore its primitive form. In fine, it will be our object, to urge the importance of that Religion which is not dissipated in profession, but manifests its influence over every thought and word and action—which consists in reverence for God, benevolence to man, and a faithful discharge of every known duty." Such being the sentiments of our namesake, we heartily wish him God speed. Pleasant is it to remember, amidst difficulty and obloquy, that there are hearts beating in unison with ours, throughout the world; and though the broad waves of the Atlantic roll between us, yet that there are minds intent on promoting the same objects, by the adoption of similar agency.

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It has been said, "the Schoolmaster is abroad." We wish, in the course of his travels, he would go to Cupar in Fife. It is asserted, that the Subscribers or Committee

of the Library in that town, have voted the expulsion of Dr. Channing's works from the Institution! Can it be true? The Pioneer has, we believe, advanced into that region, and, if this statement be correct, there will be abundance of labour for him to effect. With the aid of "the Schoolmaster," however, it is to be hoped, that knowledge and charity will yet dispel the darkness of bigotry, which broods over that land.

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#### TO CORRESPONDENTS.

THE communication of "S." has been received. It would be inconsistent with the avowed objects of this Magazine, as stated in its First Number, to insert it. If Unbelievers "think they could prove" Christianity false, and the doctrine of an Intelligent First Cause irrational, let them do so. "IF UNRESTRICTED BY LAW," is added. Surely, then, it is not fair to expect, that we should put ourselves within reach of its tender mercies, to furnish them room for the advocacy of their opinions, whilst they themselves flinch from persecution. If they deem their opinions true, let them run the risk, and incur the penalty. It is what Christian Unitarians did. Savage were the enactments against those who denied the Trinity,—in England, imprisonment and confiscation—in Scotland, death. But we not only privately taught, but publicly preached our sentiments, despite of an intolerant code; and the chapel in Glasgow was built, in defiance of its sanguinary spirit. Equally unjust and antichristian do we deem the laws against freedom of thought and speech, which still disgrace the statute-book of our country. Gladly should we see erased from it, every vestige of interference with the sacred right of every human being, to think as he pleases, and to speak as he thinks. We have heretofore united with our Unitarian brethren, in petitioning for universal religious liberty; and willingly shall we join in any measure which shall secure to man, without distinction of clime or opinion, the full and unrestricted enjoyment of his rights.

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THE remarks by "Argus," on a Lecture delivered by the Rev. Alex. Harvie, seem to us imperatively to call from that individual, either contradiction or apology. Our pages are at his disposal, in reply.

THE  
CHRISTIAN PIONEER.

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No. 55.

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Vol. V.

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*The Recollections of Jotham Anderson.*

(Continued from page 197.)

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UNDER some circumstances, the feelings I have named would soon have passed away, and my mind have returned to its usual state. But my situation was such as to keep me agitated and harassed in spirit for a long season. I however always have seen cause to rejoice in that trial of my faith, and to render thanks to my heavenly Father, who thus established, strengthened, and settled me in the true and living way.

It was expected of the master that he should pray in the school, morning and evening. I knew it to be the custom, and had been greatly disturbed in the anticipation of being called to its performance; for, as I have said, my natural diffidence was extreme. As the time drew near, the dread of it weighed upon my mind with an oppression which I cannot describe; and when the moment came, upon the first morning, my resolution failed me, and I commenced the ordinary business without a prayer. This, however, was no relief, for I felt that I had done wrong. My conscience severely reproached me, and for several days I was made wretched by the struggle to overcome what I thought a sinful timidity and shrinking from religious duty, which could not fail to bring down upon me the heavy displeasure of God. At length my religious sense of duty got the victory, and on Saturday morning, I, for the first time in my life, addressed my Creator in the presence of fellow-beings.

I was so engrossed by my own feelings in this affair, that it had not occurred to me that I might draw upon myself the displeasure of the village. It had not even suggested itself to me, that what was done in school was known abroad. I returned to my lodgings at noon, happy in the triumph I had gained over myself. I was hardly seated, when a gentleman entered, who was introduced to me as Mr. Reynolds, the minister of the parish. He saluted me coldly, and, after a momentary pause, began the conversation by saying, with some sternness,

"Young man, I understand that you do not pray in your school. The duty never was neglected before in this town; and if you are not sensible enough of its importance to attend to it, you are unfit for the place. How can we expect a blessing on our children, if God be not remembered in their instructions; and how can he be fit to teach, who will not seek wisdom from above?"

This unexpected address confounded me; and, after all that I had suffered in my mind, was more than I could sustain. I burst into tears, and, as well as I was able, stated the exact truth. Mr. Reynolds was not a man to appreciate the diffidence which had caused my error, and he rebuked me for yielding to it. He expressed his satisfaction, however, that I had conquered it. "I have heard of your father," said he, "though I do not know him personally. I am not solicitous for the acquaintance of those who are not perfectly sound in their views; and I am not surprised that the religious faith in which he has educated you is too weak to overcome your fear of the world. Nothing but the genuine gospel can subdue that false pride of the natural heart. But I trust you will learn better. God has sent you here at a propitious season for the interests of your soul, and I do not doubt you will find it blessed to you. There is a powerful work of grace going on amongst us. The Holy Spirit is evidently in the midst, and there is a great rattling among the dry bones. Our meetings are frequent, full, and solemn. You must attend them, of course, as many as you can, and you will see such operations of divine power as are wonderful to behold."

Much more, and more earnestly, he talked on this topic, and at length pressed me with close and trying questions respecting my own religious opinions and experience; and drew from me a minute account of negligences and failures, which he represented to me as glaring and dangerous defects. My conscience was a tender one, and easily joined in accusations against myself. I had a horror of displaying myself to greater advantage than the truth, which led me to conceal almost every thing in my religious character which he would have approved. I could not bring myself to speak of those secret exercises of my spirit, which I accounted sacred to the inspection of Heaven. Mr. Reynolds argued warmly, and warned me earnestly. His tone of expostulation was powerful in itself, as well as new to me. I felt it to my heart's core. My

timid spirit shrunk and trembled. He left me in a state of amazement and anxiety, which robbed me of the perfect possession of my faculties for the remainder of the day.

In the afternoon, when, of course, I was unengaged, several friends of my host called in, who were interested in the religious state of the village, and made it the subject of their conversation. They talked of the meetings which had been held, of the cases of those who had been affected, and described at length the situation and exercises of some of the converts. A wholly novel scene was thus unveiled to me. Religion and religious feelings were presented in a new light. And the eagerness with which the matter was discussed, the breathless curiosity and sympathy expressed in the eye, the flushed cheek, and the impatient attitudes of speakers and listeners, were calculated to make a deep impression upon a novice like myself. The comparison of this exhibition with what I had always seen, and revered, and loved as true religion, perplexed and distressed me. I could gain no peace after many hours of anxious thinking, but by remembering that longer observation would teach me what was right, and that it was my duty to wait patiently. I gave myself, therefore, to the reading of the Scriptures, and at length laid myself down calmly to await the opening of the Sabbath-day.

On this occasion, and on thousands since, I have derived peace from prayer, when every thing else conspired to vex and distress me—a proof of itself, that devotion of spirit is the essence of true religion; and that he who has this, cannot be lost to God, nor be a stranger to his favour, however he may err in controverted truths.

It is impossible for me to follow minutely my recollections of this memorable winter. They would fill a large volume, instead of the few sheets which my trembling hand is able to write. It must suffice to say, that the new scenes into which I was thrown, continued to be occasions of severest perplexity and anxiety for many weeks. I had been bred religiously, I had been scrupulously conscientious, I had thought myself a lover of God and man, and had rejoiced in the hope of heaven. But my religion had been noiseless and secret. I had seldom conversed respecting it, except at particular moments with my father. I had never been excited by crowds assembled, nor had I ever been conscious of any extraordinary change in my



dispositions, or feelings, or life. I had gone on quietly from childhood to youth, conscientiously, but calmly, and with no display of zeal. I had seen in my father precisely the same operation of religion which I had witnessed in myself, except that it was far more perfect. I had thought this the true Christian character; and although often I had sighed over my imperfections, yet I never had suspected that I was wrong in principle.

But if what I now saw and heard were the genuine exhibition of religion, then I had been entirely and wofully deceived. If I must believe what was perpetually urged in my ears, then I was only a hypocrite, without Christ, and without hope. Nothing can exceed the distress with which this thought was attended. Many nights did I pass sleepless and weeping with uncontrollable anguish of spirit. I became almost unfit for any duty. My thoughts preyed on my health, till my robust body wasted under the torture of the mind, and my cheek was pale and sunken.

For why, thought I, should I not believe all that I see and hear? I cannot deny the existence of the sincerest, heartiest religion here. Earth cannot contain a purer and meeker spirit than my hostess possesses; and where is there more real and actuating piety than in deacon Lumbard, though he be a little narrow; and where a nobler benevolence, and more solemn concern for Christianity, than in Mr. Reynolds, though he be a little rough? and then how general and deep is the religious impression that prevails—how serious, how anxious, how devout is the whole village—how indefatigable in teaching and learning—what a sense of the evil of sin, and dread of the Divine displeasure—and not my own father could discover more anxiety for my good than my friends do here.

Yet while I thus looked with reverence upon the zeal and piety I witnessed, I could not listen to the representations of gospel doctrine, which were perpetually made, without a certain horror. This, I was told, was an infallible sign of an unrenewed heart; and this served to aggravate my distress. I never had studied controversy, nor heard it preached; but my father had always implied something very different from what I now heard, and I could not reconcile the representations I now met, with the impressions I had received from the Bible. My blood chilled when I heard the arbitrary decree of election announced, and, connected with it, the joy of the righteous

in the sufferings of the wicked. I was most distressingly bewildered in the contradictions about depravity and accountability, irresistible grace, involuntary faith, and changes rung, without end, on justification, adoption, sanctification, and imputation. It was a wilderness to me. I turned on every side, and could find no relief. If I had only seen these things in books, I should have passed them by as wild speculations. But I found them filling the minds and thoughts of men, whose religious zeal was more imposing to my mind than any thing I had ever met with—men whom I honoured and loved, who treated me with assiduous kindness, and who assured me, with the earnestness of the most solemn asseveration, that they built all their religion and all their hope on these doctrines, and that they could conceive of no salvation on any other ground. Thus beset, what could I do? Who would wonder if I had yielded?

I at length told those who had interested themselves most warmly in my behalf, that there was but one course for me to take, namely, to examine the Scriptures anew with fresh care, and abide by the result. To this proposal they warmly assented, not doubting, as they said, that the Holy Ghost would teach me; and they left me with solemn prayer to pursue this design.

I look back to the execution of this purpose with highest gratitude and satisfaction. Every leisure minute found me at my Bible, and the morning often broke while I was yet studying. Earnest were my prayers for light, and sincere my wish to be instructed; and He who heareth prayer heard me, enlightened me, and gave me a happy confidence in the result of my labour. My opinions became fixed and grounded on the sure testimony of God; and I no longer felt embarrassment at the very opposite representations of gospel truth which were prevailing around me. They could still sometimes blind my eyes for a moment with the dust of metaphysical subtlety; but the breath of the divine word soon blew it away, and I saw clearly.

I now became tranquil and happy. My cheerfulness of spirit returned, and with it health. My anxieties ended in a serene and settled peace, no more to be disturbed by the tumult round about me. I came out of the trial, in every respect the better for having passed through it. My opinions were more clearly defined and more solidly

grounded. My devout feelings were become deeper and more ardent. While, at the same time, my intimacy with the sentiments and characters of those who differed from me, gave me a juster view of them, and a more real regard for them, than under any other circumstances I could have attained. This has been of incalculable benefit to me through life. I have been preserved by it from a great deal of false and censorious judging, and enabled to discriminate between the merits and weakness of my more orthodox brethren, so as to maintain for them a sincere respect and unchanging charity. And I have always found that those are least bigoted, who are best acquainted with those whom they oppose. Nothing destroys uncharitableness and censoriousness so certainly, as an intimacy with the habitual feelings and characters of men of other sects. Bigotry is the offspring of ignorance.

Such was the end, and such, in few words, have been the consequences of the scenes which I have described. But my trials were not yet over. My own mind was satisfied, but others were dissatisfied; and I was doomed to endure, coldness, reproach, suspicion, and alienation from many who had been forward to instruct me, and who professed the warmest and most disinterested friendship. I was made the subject of village gossip and scandal; a thousand false and calumnious reports were spread abroad; and I became little better than a heathen and a publican to the zealots, who, a few weeks before, seemed ready to sacrifice even their lives for me.

The trials to which I have alluded, as coming upon me in consequence of my decision in regard to religion, were of several sorts. I can name them but in few words. I had supposed that all who professed a friendship for me, and had so zealously interested themselves in my behalf, would rejoice with me in the relief of mind I had gained, even though they might have wished that my conclusions had been nearer to their own. But in this I was disappointed. From the moment it became known in what manner my concern of mind had terminated, and that I was not to be *brought out* as a convert after their fashion; there was a manifest change in the manners of many towards me. Instead of cordiality, I found coldness; instead of a welcome, I met a repulse. And I soon found that all their zeal for my soul's welfare, was little more at bottom

than a desire to have the eclat of the schoolmaster's conversion; that there was a grievous disappointment, not at the danger in which my soul was placed, but in this frustration of a party object. I had too much proof of this, to fear that I charge them wrongfully.

But this was not the case with all. Some were truly and benevolently afflicted for my own sake. Amongst these was my excellent hostess, Mrs. Hilson. I had all along held the most free communication with her; she knew the whole state of my mind, and acted toward me the part of a mother. She was too gentle and meek to be bigoted; but as all her own rich treasures of religious comfort and hope were built on the doctrines she had been taught, and they were dearly associated with every pious and benevolent sentiment of her soul, she very naturally could conceive of no real religious happiness from any different source. When she found that I could not draw from this, she was troubled, for she thought there was none other. She did not question my sincerity, but lamented my blindness in not seizing what, from *her own experience*, she knew to be the only secret of happiness. Wiser persons than she, have made the same mistake, of trying all others by their own experience; while, in fact, men's experiences differ as much as their faces.

I shall never forget the kind and tender interest she expressed toward me, to the last day of my residence in the village. She was in all my solitudes a faithful friend. To her I could unbosom myself without restraint, and find relief from her sympathy. Our hearts could feel and pray together, however we might vary in our creeds. And to the last of her life, while her friends and my friends were zealously accusing each other of corrupting the whole gospel, she ceased not to feel, that there might be Christians who were not Calvinists; and I, for her sake, have always been able to see the spirit of the gospel reigning even among those whose speculations were most hostile to its truths. Indeed, who, that has ever formed an intimate acquaintance beyond the narrow pale of his own sect, does not feel the wicked meanness of that bigotry, which confines piety and salvation to those who agree with himself?

"I still hope," said Mrs. Hilson, the evening before I returned to my father's house, "I still hope and trust, that you will see reason to think differently."

"I pray that I may," said I, "if I am wrong; I have no wish but to learn and follow the truth; and I say sincerely, that I think I could in a moment embrace any opinion which could be proved to be of divine authority. You have yourself seen how anxious I have felt, and how diligently I have sought."

"Certainly, certainly," she replied, "you have done your duty well, and I think God will not leave so sincere a soul in darkness. It is this that makes me sure you will by and by, be brought right. We must wait His good time."

"But why," said Mr. Hilson, who was a blunt good natured man, "why Betsey, should you wish Mr. Anderson to change? I am sure there is not a cleverer, honester man, nor better master to be found. And as for his religion, he's as serious and prayerful, and studies his Bible as hard as any of them, though to be sure he is not for making such a noise about it. Now, to my mind, this is the right way; and I am sure, that if any body could make me a Christian, it would be just this Mr. Anderson. And his quiet sort of religion, now, would do more to work upon the minds of one-half the people here, than all the stir that's been made this winter. Why, there's a great many been driven away from all kinds of religion, by the confusion we've had about it. I believe I should have been myself, if it had not been for the master. And there's many a one that will never get over this disgust, but is made, I warrant it, profane for life."

"You astonish me," said I, for this was entirely new to me, "it is not conceivable that men should be so unreasonable. What, fly off to irreligion, because their neighbours are so engaged in religion? They must be very ill-disposed persons."

"No," replied he, "not so ill-disposed neither; some very conscientious men have been affected in this way; and if I was to speak my mind, I should say that this stir has cooled as many friends to religion as it has made."

"Husband, husband," cried Mrs. Hilson, "how can you say so? I am truly ashamed of you."

"Look here, my dear," said he, "who is likely to know most of it: you, who see only one side, or I, who see both sides? Now, I know all that's going on, and all that's said, every where in the village; while you only know what passes at meeting, and among go-to-meeting folks; and I



can tell you, beyond all doubt, that the devil has gained some disciples as well as Christ. I'll tell you a few things. I've heard more swearing, and seen more drinking and ill temper amongst the men, because of this thing, than I ever knew in the village before in my life; and from some very reputable folks too. There's the Joneses and the Malcolms have not been calm this two months; and there's no doubt their wives would do more for religion by staying at home and making their houses happy with it, than by running away and causing their husbands and children to hate it. Then, besides those that are hurt in this way, you know there are some of the converts that are said to be none the better since their zeal has cooled. You know how \*\*\* and \*\*\* and \*\*\* turned out; and there are more too."

"You ought not to triumph over this," said I.

"And I do not," said he, "but there are them that do; and it has afforded more joy and jests to infidels and blasphemers than I can tell you of. Now, does not this do harm to real religion? And would not it all have been prevented by permitting matters to go on quietly and soberly as in times past? For, take five years together, there would have been as many Christians made in the usual way, as by all this extraordinary movement; while, at the same time, none of this extraordinary evil would have been done. This is not all. It is incredible what sin has been committed in the way of slander and lying, and that by very pious people too. I'll tell you what reports have been spread about you, Mr. Anderson, just by way of specimen. First, it got about, that you were under deep concern of mind, and had written home to your father, who told you not to be troubled, for the people were mad, and religion would spoil you for a school-master. That you became afterward more earnest, and when you could get no comfort from your father's principles, he sent you to Mr. Reynolds, and you found peace. That then your father, too, became anxious, and came to see Mr. Reynolds, and confessed to him that he had never felt religion, and was more than half an infidel; and that he was converted, and went home, and got up a revival in his own parish. All this and much more, was made up out of the whole cloth, and circulated, as so much gospel by those who knew it was all false. And when it was discovered that your mind was settled another way, then it was said, and is believed to this day, that you have got another Bible, different

from ours; and that a good part of the time you pretended to be studying the Scriptures, you were playing cards in your room with R———— and E————. For a whole day it was believed, that you had told the children it was all nonsense to pray in the school, and you should do it no longer. I could tell you a great deal more of the same sort; and so you must not wonder that some folks think there is no religion in what bears so much bad fruit.”

Mrs. Hilson appeared as much disconcerted at this disclosure, as I was amazed. She said, however, that it was fair to look on both sides, and count the wheat in the field, as well as the tares. “True,” said her husband, “but will every body do that? Most persons will not do it; and, consequently, most persons will be injured.”

“But you and I must do it,” said I, “religion is a solemn reality, whatever imperfections there may be in its friends; and surely you will not, on account of those imperfections, refuse to strive for your own salvation.”

Mr. Hilson has since told me, that this sentiment struck him more forcibly than any preaching he had ever heard. I am happy to add, that he became, in after life, one of the most enlightened and sincere Christians I have ever known.

I parted from my friends the next morning, amidst the most affectionate wishes. Deacon Lumbard came to give me his parting blessing, and to say that he did not doubt he should yet see me all that he could wish, for he loved me too well to think otherwise. As I passed the minister’s door, I stopped to bid him farewell. He shook me by the hand, saying he loved me none the less for my honesty, and doubted not God had a blessing for me. The kindness of these two good men was a cordial to my spirits. I left them better and happier for having known them; rejoicing that there was a better world, where imperfection would be done away, and where the holy light of unveiled truth would dissipate the little cloud that now hovered between us.

(To be Continued.)

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### *Lord Byron’s Religious Opinions.*

THE life of Lord Byron, by his friend Mr. Moore, contains several particulars respecting the religious opinions of the noble poet, which we think may not be altogether uninteresting to our readers. From his first nurse, we

learn, that when he was a mere child, he was particularly inquisitive and puzzling about religion; and when a boy, he showed, according to the testimony of a preceptor, an intimate acquaintance with the historical parts of the Holy Scriptures, upon which he seemed to delight to converse, especially after religious services, when he would reason upon the facts contained in the Sacred Volume, with every appearance of belief in the divine truths which they unfold, and the impressions thus imbibed in boyhood sunk deep into his mind; and in the aberrations of his subsequent career, he must have found it difficult to violate the better principles of his youth. The first work of a deistical tendency, that he appears to have read, was the life of Lord Herbert of Cherbury, in which he was particularly engaged and interested. The influence of his mother on his tender years, was, in many respects, injurious. Among others, she imbued his mind with superstition. Her implicit belief in the wonders of second sight, used to astonish not a little her sober English friends; and at so late a period of Byron's life as the death of his friend Shelley, the idea of fetches and forewarnings had not wholly lost possession of the poet's mind.

Byron's reading, in his youth, was most extensive and multifarious. In his literary excursions, he once and again found himself among the divines. He thus records his reading in divinity: "Blair, Porteus, Tillotson, Hooker—all very tiresome. I abhor books of religion, though I reverence and love my God, without the blasphemous notions of sectaries, or belief in their absurd and damnable mysteries and thirty-nine articles." To the mysteries and articles of popular creeds, is traceable much of the declension of the poet's mind from religion to scepticism. With too many others, he was led to identify Christianity with its corruptions, and to reject the first, in the abominations of the second. As early as the 19th year of his age, the struggles between natural piety and doubt, originated and fostered by religious corruptions, began in his mind. A poem containing his religious creed, and composed at that period, is published in the life by Moore. It is entitled "The prayer of Nature." We select the following:

Father of light! Great God of Heaven!

Hear'st thou the accents of despair?

Can guilt like man's be e'er forgiven?

Can vice atone for crimes by prayer?

Father of light! on thee I call,  
 Thou see'st my soul is dark within,  
 Thou who can'st mark the sparrow's fall,  
 Avert from me the death of sin.  
 No shrine I seek, to sects unknown,  
 Oh point me to the path of truth!  
 Thy dread omnipotence I own,  
 Spare yet—amend the faults of youth!  
 Let bigots rear a gloomy fane,  
 Let superstition hail the pile,  
 Let priests to spread their sable reign  
 With tale of mystic rites beguile;—  
 Shall man confine his Maker's sway  
 To Gothic domes of mouldering stone?  
 Thy temple is the face of day,  
 Earth—ocean—heaven—thy boundless throne.  
 Shall man condemn his race to hell,  
 Unless they bend in pompous form;  
 Tell us, that all, for one who fell,  
 Must perish in their mingling storm?  
 Shall each pretend to reach the skies,  
 Yet doom his brother to expire,  
 Whose soul a different hope supplies,  
 Or doctrines less severe inspire?  
 Shall these by creeds they can't expound,  
 Prepare a fancied bliss or woe?  
 Shall reptiles, grovelling on the ground,  
 Their great Creator's purpose know?  
 Shall they who live for self alone,  
 Whose years float on in daily crime—  
 Shall they by faith for guilt atone,  
 And live beyond the bounds of time?  
 Father! no prophet's laws I seek,  
 Thy laws in Nature's works appear;  
 I own myself corrupt and weak,  
 Yet will I pray, for Thou wilt hear!  
 Thou, who in wisdom placed me here,  
 Who, when thou wilt canst take me hence,  
 Ah! while I tread this earthly sphere,  
 Extend to me thy wide defence,  
 To Thee, my God! to Thee I call,  
 Whatever weal or woe betide,  
 By thy command I rise or fall,  
 In thy protection I confide.

If, when this dust to dust's restored,  
 My soul shall float on airy wing,  
 How shall thy glorious name, adored,  
 Inspire her feeble voice to sing!  
 But if this fleeting spirit share,  
 With clay, the grave's eternal bed,  
 While life yet throbs, I raise my prayer,  
 Though doom'd no more to quit the dead;  
 To Thee I breathe my humble strain,  
 Grateful for all thy mercies past,  
 And hope, my God! to thee again,  
 This erring life may fly at last.

A year after the period of this poem, 1806, he wrote the following lines, breathing a similar spirit, under the melancholy impression that he should soon die.

Forget this world—my restless sprite  
 Turn, turn thy thoughts to Heaven;  
 There must thou soon direct thy flight,  
 If errors are forgiven.  
 To bigots and to sects unknown,  
 Bow down beneath th' Almighty's throne—  
 To him address thy trembling prayer;  
 He who is merciful and just,  
 Will not reject a child of dust,  
 Although his meanest care.  
 Father of light! to thee I call—

\* \* \* \* \*

My thoughts, my words, my crimes, forgive,  
 And since I soon must cease to live,  
 Instruct me how to die.

In these two addresses, as well as in the extract from the catalogue of his studies, we see how early the authority of all systems and sects was avowedly shaken off by the inquiring spirit of Byron. But in these, there is a fervour of devotion worth all creeds that have been, or will be, through which the piety implanted in his nature unequivocally shows itself; and had he, at the period when he penned these pieces, fallen within the reach of such guidance and example as would have fostered these dispositions, "the license of opinion into which," says his biographer, "he afterwards broke loose, might have been averted." But there was no such monitor near him. His chief companion at the University was a sceptic, and possessed, as well as Byron, in no ordinary degree, by



that spirit of ridicule, whose impulses draw the mind on to disport itself most wantonly, on the brink of all that is most solemn and awful. But Lord Byron was not now, nor at any time of his life, says Mr. Moore, a confirmed unbeliever, though he proclaimed his sentiments on religion with great levity and even boast; we must bear in mind, that there must in this be made a considerable share of allowance for his usual tendency to make the most and the worst of his own obliquities. Nor is there reason to doubt, that in reference to religious matters, he was, both by himself and his enemies, "made," to use his own words, "worse than I really am." Even in a letter to a friend, in which he evidently sacrifices much to effect, he goes no farther than to declare, "I believe truth the prime attribute of the Deity, and death an eternal sleep, *at least of the body.*" Notwithstanding these gloomy views, Byron was not destitute of devotional sentiment. Feelings of piety, a soul like his could not fail to possess largely, and these, when afterwards they were diverted out of their legitimate channel, found vent in the poetical worship of nature, and in that shadowy substitute for religion, which superstition offers. If religion be considered as a sentiment—as a train of feeling pervading the soul of man, and linking him with the Creator—which is certainly one, and an important aspect of religion—Byron possessed it in a degree superior to that of many of his detractors. A religious man, however, understanding the phrase in its ordinary acceptation, we can by no means designate him. Yet it must be allowed in favour of his religion, such as it was, that the words which Dr. Johnson used of Swift, are strictly applicable to Byron: that "the suspicions of irreligion proceeded in a great measure from his dread of hypocrisy; instead of wishing to seem better, he delighted in seeming worse than he was." Speaking, in a letter to Mr. Gifford, of the passages in his works which had been objected to, on the score of religion, he says: "they have been much commented upon, but certainly have been rather strongly interpreted. I am no bigot to infidelity, and did not expect that because I denied the immortality of man, I should be charged with denying the existence of God. It was the comparative insignificance of ourselves and our world, when placed in comparison with the mighty whole of which it is an atom, that first led me to imagine that our pretensions to eternity might be overrated. This, *and*

*being early disgusted with a Calvinistic school, where I was cudgelled to school for the first ten years of my life, afflicted me with this malady; for, after all, it is, I believe, a disease of the mind as much as other kinds of hypochondria.*" In the year 1815, Byron had an interview in London with Scott, and the latter, amongst other things, thus speaks of the noble poet's religion: "Our sentiments agreed a good deal, except upon the subjects of religion and politics, upon neither of which I was inclined to believe that Lord B. entertained very fixed opinions. I remember saying to him, that I really thought that if he lived a few years he would alter his sentiments. He answered rather sharply, 'I suppose you are one of those who prophesy I will turn Methodist.' I replied, 'No—I don't expect your conversion to be of such an ordinary kind, I would rather look to see you retreat upon the Catholic faith, and distinguish yourself by the austerity of your penances. The species of religion to which you must or may one day attach yourself, must exercise a strong power on the imagination.' He smiled gravely, and seemed to allow I might be right." G. C. S.

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*The Rev. Alexander Harvey and "The Detector."*

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THE Editor of the *Christian Pioneer* considered it right to send a copy of the last number of this work to Mr. Harvey. It was accompanied by a note, offering the use of the pages of the magazine, for the insertion of any reply Mr. Harvey might judge proper to make, in answer to the remarks on his lecture against the Unitarians. The following is the only reply the Editor has yet received:—

"To the Editor of the *Pioneer*, care of Mr. Hedderwick & Son, Printers, Glasgow.

"To the Editor of the *Pioneer*.

"SIR,—Before your note reached me, accompanied by a number of the *Pioneer*, I had seen it. Had you practised the courtesy towards me which you seem to expect from others, you would not have inserted the article which refers to me, till you had ascertained the accuracy of the *notes* upon which the article is founded. Should I deem it due to myself to notice the misrepresentations in that article, I shall certainly not do so through the medium of

your pages, over which I have no controul. So far as I can yet ascertain the impression which the article has produced, it is such as to render any reply entirely unnecessary. That Unitarians will believe every statement in it, is what I expect; for their prejudices appear to be as strong, and their hatred of Trinitarians as cordial, as those of the greatest bigot, against whom they can so eloquently rail. The *note-taker* was, happily, not the only individual before whom the discourse was delivered, which you have made appear so absurd. My time is too much occupied, and I trust more profitably, than to allow me leisure to notice the silly attacks of every nameless scribbler. If the writer imagines that his profane mottoes, his heathen signature, his avowed system of *espionage*, and your patronage and support, must terrify me into silence, he will find himself greatly mistaken. And when you, Mr. Editor, wish to have a stroke at the 'reputed orthodox,' do, for your own sake, be a little more judicious in the *spies* you employ, and in the use you make of their reports. And be so good as give the *Christian* name of the writer of your articles; for be assured, that a pagan name is not well suited to a professedly Christian Journal, and affords but a poor concealment to a writer whose style has in it so much mannerism as that of 'Argus.'

"I am your obedient Servant,

"18, WHITEVALE, 8th Feb. 1831.

A. HARVEY."

Now, what sort of conduct is this? Here is an individual who announces a lecture against the Unitarians—who preaches that lecture—who is charged with distorting the sentiments of the denomination he opposed, and with defaming the motives, and traducing the character of virtuous and enlightened men—he is supplied with a copy of the charge—he is offered the use of the pages of the work in which the charge is preferred, that he may rebut the charge, or explain, or apologise for his language—but he declines the opportunity of self-vindication, because, forsooth, he has "no controul" over those very pages, which the Editor had placed at his disposal.

Mr. Harvey accuses the Editor of lacking the "courtesy" which he seems "to expect from others," in inserting the remarks on his lecture without having "ascertained the accuracy of the *notes* upon which the article is founded." The cases are very different. The "courtesy"

the Editor expected from Mr. Harvey's brother in the Relief ministry, was an answer to a private letter, inquiring as to the accuracy of a private conversation. Mr. Harvey's was a discourse heard by numbers, and open to remark by all who heard it. "Courtesy," truly! Surely it became not Mr. Harvey to expect much consideration of that kind, when he knew, that not alone the "*nameless* scribbler," did his profitable occupation "allow" him no "leisure to notice," but that even the manly and Christian remonstrance of a Christian Unitarian, who *also* heard that lecture, and who felt aggrieved by its flagrant misrepresentations of the Unitarian doctrine and its defenders—even to that letter, signed both by Christian and surname, and dated from the residence of the writer, Mr. Harvey, the man of courtesy, has, to this hour, returned no answer!

Mr. Harvey's test of courtesy, was, however, complied with. "The *accuracy* of the notes upon which the article is founded," was ascertained previously to the insertion of the remarks. If, in *every* instance, the identical words employed by the preacher were not given, yet in *several*, they certainly were—and *in all*, the substance and spirit of his language were expressed. Mr. Harvey says, "the *note-taker* was, happily, not the only individual before whom the discourse was delivered." He was not indeed, but whether "happily" or unhappily for Mr. Harvey, the public must decide. It may be, indeed, that Mr. Harvey, as he evidently knew not whereof he affirmed, may be unconscious as to what he really did say, and that, in the fervour of his zeal against the Unitarians, he may, unintentionally, have violated both truth and charity; but certain it is, that the "accuracy" of the "note-taker" is borne out by testimony, that the Editor cannot question from the mere unsupported assertion of Mr. Harvey.

Mr. Harvey talks of the "misrepresentations in that article." Why did he not specify them? He had the opportunity, and flimsy indeed is the pretext which he assigns for not availing himself of it. Did he not take the text which is mentioned? Did he not repeatedly quote the word "infidel" in connexion with the Unitarians? Did he not tell that tale of Jefferson and Priestley? Did he not utter that wretched perversion of Priestley's language as to Christ being the Maker of the world? Was there no notice of the holy alliance between Socinianism and Mahometanism? Were the other assertions all fig-

ments of the "note-taker's" imagination? Nay, was that the only Sabbath that Mr. Harvey desecrated in a similar manner? His hearers know it was not. Let him not fancy that any popularity will secure him from exposure, if he deviates from truth, substitutes calumny for fact, and anathema for Scripture. The eye of "Argus" is upon him. A "heathen signature" it may be—the name is nothing—but facts are stubborn things; let Mr. Harvey disprove them if he can.

Mr. Harvey affirms of the Unitarians, "their prejudices appear to be as strong, and their hatred of Trinitarians as cordial, as those of the greatest bigot against whom they can so eloquently rail." There needed but this sentence to prove the "accuracy" of the "note-taker." Deplorably ignorant of the views and feelings of Christian Unitarians, must he be who penned it. That they have their prejudices, may be admitted, for they are human; but that they are "as strong" "as those of the greatest bigot," is impossible. The nature of the human mind forbids it. He who inquires freely, and he who subscribes slave—he who exercises his reason, and he who decries its use—he who looks on man as his brother, and God as his Father, and he who thinks that on the profession of a particular creed, is dependant man's salvation and Heaven's wrath—these two cannot have prejudices "as strong" as each other on the subject of religion, for the one regards error as a crime, and the other esteems it often an involuntary act. And as to "their hatred of Trinitarians," it exists only in the imagination of Mr. Harvey. It may express perfectly, his feelings toward the Unitarians. It is not doubted that his "hatred" of them, is "as cordial" as to qualify him for Dr. Samuel Johnson's definition of a good hater. But he mistakes the matter most egregiously, if he supposes that the slightest emotion of that kind enters the breast of a Christian Unitarian, towards those whom he conceives to be in error. No. The Christian Unitarian is always careful to draw a distinction (and it is a broad one) between the error and the erring; he can discard the one and esteem the other; and, while he uses his utmost efforts to uproot the superstition which degrades, and the fanaticism which demoralizes, he yet respects the votaries of the one, and would gladly reclaim the victims of the other. He does not deal damnation round the land. Pity is the feeling which actuates his bosom, when he witnesses



upright and benevolent characters bowing down before a creed, inconsistent with their actions, and at war with their deeds of charity. But far different are the feelings which the "reputed orthodox" cherish in their votaries. "Stand by thyself, come not near to me, for I am holier than thou," is their motto. An alien from God and a foe to man, the presumed heretic is shunned here, and is doomed to perdition for ever! Mr. Harvey, therefore, no doubt, speaks from his *own knowledge*, when he testifies to the "prejudices" and the "hatred" of the "bigot," but when he charges similar sentiments and feelings to the Christian Unitarian, he is as apocryphal as he was in his lecture.

The Editor of the *Christian Pioneer* never imagined or expected, that the remarks on Mr. Harvey, would "terrify" him "into silence." He had no such wish. He is the friend of scriptural inquiry, and rejoices in hearing of impartial and enlightened discussion. Mr. Harvey would wander from the point if he could. Let him answer the charges which have been brought against him. The public will not be put off with Christian sneers at "profane mottoes," "espionage," and "spies;" nor with calls for the "*Christian* name of the writer," to whom a "heathen signature" "affords but a poor concealment." [What need then for this call?] Let Mr. Harvey reply to the charges. If he do not, and if he continue still to substitute ignorant invective for calm and Christian investigation—to distort the opinions he is unable to disprove—to brand with odious epithets those with whom he cannot argue,—if he persists in mingling human passion with Bible precept, and casts about his firebrands reckless of the consequences to himself or others,—then, even his friends may possibly conclude, that silence would best become him, and adopting the language of Job, to those who railed in his day, may exclaim, "Oh that ye would altogether hold your peace, and it should be your wisdom!"

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*Hymn on the Works of Nature.*

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THE groves were God's first temples. Ere man learn'd  
To hew the shaft, and lay the architrave,  
And spread the roof above them—ere he framed  
The lofty vault, to gather and roll back  
The sound of anthems—in the darkling wood,

Amidst the cool and silence, he knelt down  
 And offer'd to the Mightiest, solemn thanks  
 And supplication. For his simple heart  
 Might not resist the sacred influences,—  
 That from the stilly twilight of the place,  
 And from the gray old trunks, that high in heaven  
 Mingled their mossy boughs, and from the sound  
 Of the invisible breath, that sway'd at once  
 All their green tops—stole o'er him, and bowed  
 His spirit, with the thought of boundless power  
 And inaccessible majesty. Ah, why  
 Should we, in the world's riper years, neglect  
 God's ancient sanctuaries, and adore  
 Only among the crowd, and under roofs  
 That our frail hands have raised? Let me, at least,  
 Here, in the shadow of this aged wood,  
 Offer one hymn, thrice happy if it find  
 Acceptance in his ear.

Father! thy hand

Hath rear'd these venerable columns. Thou  
 Didst weave this verdant roof. Thou didst look down  
 Upon the naked earth, and forthwith rose  
 All these fair ranks of trees. They, in thy Sun,  
 Budded, and shook their green leaves in thy breeze,  
 And shot towards heaven. The century-living crow,  
 Whose birth was in their tops, grew old and died  
 Among their branches, till at last they stood,  
 As now they stand, massy and tall and dark—  
 Fit shrine for humble worshipper, to hold  
 Communion with his Maker. Here are seen  
 No traces of man's pomp or pride: no silks  
 Rustle, no jewels shine, nor envious eyes  
 Encounter—no fantastic carvings show  
 The boast of our vain race, to change the form  
 Of thy fair works. But Thou art here—thou fill'st  
 The solitude! Thou art in the soft winds,  
 That run along the summits of these trees  
 In music. Thou art in the cooler breath,  
 That from the inmost darkness of the place  
 Comes scarcely felt. The barky trunks, the ground,  
 The fresh moist ground, are all instinct with Thee.  
 Here is continual worship. Nature, here,  
 In the tranquillity that Thou dost love,  
 Enjoys thy presence. Noiselessly, around,

From perch to perch, the solitary bird  
 Passes;—and yon clear spring, that midst its herbs  
 Wells softly forth, and visits the strong roots  
 Of half the mighty forest, tells no tale  
 Of all the good it does. Thou hast not left  
 Thyself without a witness, in these shades,  
 Of thy perfections. Grandeur, strength, and grace,  
 Are here to speak of Thee. This mighty oak,  
 By whose immoveable stem I stand, and seem  
 Almost annihilated,—not a Prince  
 In all the proud old world beyond the deep,  
 E'er wore his crown so loftily as he  
 Wears the green coronal of leaves, with which  
 Thy hand has graced him. Nestled at his root,  
 Is beauty, such as blooms not in the glare  
 Of the broad sun—that delicate forest flower,  
 With scented breath, and look so like a smile,  
 Seems, as it issues from the shapeless mould,  
 An emanation of the indwelling Life,  
 A visible token of the upholding Love,  
 That are the soul of this wide universe.

My heart is awed within me, when I think  
 Of the great miracle, that still goes on  
 In silence round me—the perpetual work  
 Of thy creation, finish'd, yet renew'd  
 For ever. Written on thy works, I read  
 The lesson of thy own eternity.  
 Lo! all grow old and die,—but see again  
 How on the faltering footsteps of decay  
 Youth presses—ever gay and beautiful youth,  
 In all its beautiful forms. These lofty trees  
 Wave not less proudly, that their ancestors  
 Moulder beneath them. Oh, there is not lost  
 One of earth's charms. Upon her bosom yet,  
 After the flight of untold centuries,  
 The freshness of her far beginning lies,  
 And yet shall lie. Life mocks the idle hate  
 Of his arch-enemy death—yea, seats himself  
 Upon the sepulchre, and blooms and smiles,  
 And of the triumphs of his ghastly foe  
 Makes his own nourishment. For he came forth  
 From thine own bosom, and shall have no end.

There have been holy men, who hid themselves  
 Deep in the woody wilderness, and gave

Their lives to thought and prayer, till they outlived  
 The generation born with them, nor seem'd  
 Less aged than the hoary trees and rocks  
 Around them. And there have been holy men,  
 Who deem'd it were not well to pass life thus.  
 But let me often to these solitudes  
 Retire, and in thy presence re-assure  
 My feeble virtue. Here its enemies,  
 The passions, at thy plainer footsteps, shrink,  
 And tremble, and are still. O God! when Thou  
 Dost scare the world with tempests, sett'st on fire  
 The heavens with falling thunderbolts, or fill'st  
 With all the waters of the firmament  
 The swift dark whirlwind, that uproots the woods,  
 And drowns the villages,—when, at thy call,  
 Uprises the great deep, and throws himself  
 Upon the continent, and overwhelms  
 Its cities—who forgets not, at the sight  
 Of these tremendous tokens of thy power,  
 His pride, and lays his strifes and follies by?  
 Oh, from these sterner aspects of thy face,  
 Spare me and mine, nor let us need the wrath  
 Of the mad unchain'd elements, to teach  
 Who rules them. Be it ours, to meditate  
 In these calm shades, thy milder majesty;  
 And, to the beautiful order of thy works,  
 Learn to conform the order of our lives.

UNITED STATES LITERARY GAZETTE.

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*The Detector.*—No. 8.

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“If there's a hole in a' your coats,  
 I rede you tent it,  
 A chiel's amang you takin' notes,  
 And, mind, he'll prent it.”—*Burns*.

“Oh, an' you talk of conscience, I must have mine eye upon you.”

*Shakspeare*.

THIS is the age of periodicals. They exist in almost every shape, are adapted to nearly every taste, and are conducted in every diversity of spirit. The varying denominations in Religion, and the opposing parties in Politics, have each their separate magazine, to uphold and disseminate their peculiar opinions. The metropolis of England teems with them. Nor is Scotland behind

hand in this particular. There is the Edinburgh for the semi-liberals, and Blackwood for the thorough-goers in Church and State—there is the Christian Instructor for the Kirk of Scotland, and the Christian Herald for the Independents. In Glasgow, there was the Religious Observer, set up, avowedly, to put down “the spurious press of the Unitarians,” but it died with No. 10; and now, Paisley has sent out, “The Evangelical Observer, intended to show forth, in 24 numbers, the gross errors and abominations of Socinians, Universalists, Arminians, Popery, Atheists, Deists, Arians, &c. &c.” It is questionable, whether it will live out its appointed period, or whether it will reach even the age of its departed friend, for it has not the tithe of its talent, nor does it possess its inviting appearance. It exhibits, indeed, a pretty plentiful supply of ignorance on the matters which it treats; and whilst its conductors profess themselves to be “without the slightest feeling of intolerance and bigotry,” their title-page and introduction abound in both. A motley groupe, truly, have they presented. It should have been completed, by the filling up of the “&c. &c.” by Episcopalians and Calvinists, and then the whole religious and irreligious public would have been arrayed together. The conductors boast, also, of their “spirit of meekness,” and “assure the public, that reviling their erring fellow-creatures never will be work of theirs;” but, unfortunately for the truth of these asseverations, their pages bear testimony, either that they know not the meaning of words, or what is more probable, that the conductors know not what spirit they are of. In itself considered, the work is not deserving of notice, and might be safely left to that oblivion for which it is manifestly destined. But as it is possible, that its zeal for orthodoxy may be mistaken for knowledge, and its “gross errors and abominations” in the way of mis-statement of opinion, may be regarded as facts, I think it due to truth and charity to expose its obliquities.

The first motto which the conductors of “the Evangelical Observer” take, is the passage 2 Peter ii. 1. “But there were false prophets also among the people, even as there shall be FALSE TEACHERS among you, who *privily* shall bring in DAMNABLE HERESIES, *even denying* the LORD that bought them, and bring upon themselves swift destruction.” I have printed this passage as it stands on



the cover of "the Evangelical Observer." This text is, of course, intended by the conductors, to apply to the Unitarians. It is a quotation very common in the mouths of those who advocate the popular theology. It is considered as triumphant; and defeat and woe are confidently predicted of the luckless wight against whom the denunciation is hurled. But, to say nothing of the suspicion which attaches to the authenticity of the chapter in which the passage occurs, can the language by possibility apply to Christian Unitarians? Is this not another instance, in which persons have been led away by the *mere sound* of words, so as to induce them to overlook the meaning? Let the serious and intelligent inquirer turn to the Old Testament. Can he find no instance in which the Almighty Ruler is spoken of as buying his people? What does he read in Exodus xv. 16? "Fear and dread shall fall upon them; by the greatness of thine arm they shall be still as a stone, till thy people pass over, O Lord, till the people pass over which thou hast *purchased*." Deut. xxxii. 6, "Do ye thus requite the Lord? O foolish people and unwise, is he not thy father that hath *bought* thee"? If any one will read carefully the Scriptures, it will be clearly seen, that the same phraseology of redeeming, buying, selling, which is applied in the New Testament to the salvation preached by Jesus Christ, is, in the Old Testament, constantly employed to express the temporal deliverance of the descendants of Abraham from the bondage of Egypt. It does not, therefore, *necessarily* follow, that because the word *bought*, is used in the passage in the epistle of Peter, that it *can only* apply to Christ.

Not only so, but if the passage be accurately examined, it will be seen that it has no reference whatever to Jesus Christ. How is this? Because the original term, which is here translated Lord, is never once applied to Jesus Christ. It is always appropriated to God our Father. The Greek word signifies the Master or Ruler. It should have been rendered Sovereign Master. It is a term derived from binding, and signifies one that ruleth over all things, as if he had them tied with bands. The word is used in other parts of the New Testament, and is applicable solely to God—but to Christ never. For example, Acts iv. 24: "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven and earth, and the sea,

and all that in them is." The passage evidently refers to that almighty, all-gracious, and Sovereign Father, who of his own abundant goodness provided means for the escape of his creatures from idolatry and vice. The passage, therefore, can by no possibility apply to the Unitarians. They do *not* deny "the LORD that bought them." They joy in acknowledging, that for all the blessings of existence and of salvation, they are indebted solely to the free mercy of God in Jesus Christ. It is their theme of thankfulness and of gratulation. They believe and constantly testify, that "it was the Father who sent the Son to be the Saviour of the world."

Even if the passage were applicable to Jesus Christ—which it is not—but if it were, still it would not be true that Christian Unitarians deny "the Lord that bought them." With gratitude do they acknowledge, that "the law was given by Moses, but grace and truth came by Jesus Christ." With veneration do they regard Jesus as the Prince and Saviour of mankind. None can rejoice more fervently in the solemn and important truth, that "God having raised up his Son Jesus, sent him to bless you, by turning away every one of you from his iniquities." Cordially do they welcome him as the "one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." And with their hearts and lives, as well as voices, would they join in the ascription, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength and honour, and glory, and blessing." Away then with the assertion, conceived in ignorance and uttered by fanaticism, that in any rational and scriptural sense in which the words can be employed, Christian Unitarians deny "the Lord that bought them." Let those who fulminate such censures, look to themselves. If men, when they should glorify a Father, tremble before a Tyrant—if, instead of descriptions of a Love which is boundless and ineffable, they have a gloomy pleasure in depicting vindictiveness and wrath eternal—if Deicide be to them preferable to a Parent's tenderness—if a vicarious effusion of blood, and not personal contrition for transgression, can alone procure man's pardon—if they thus describe God without mercy, and man without hope, and whilst they outrage humanity, pervert the Scripture, may there not be room for the suspicion, that the charges such persons

bring against others, recoil fearfully on themselves, and that to their own opinions, and not to those of the Unitarian, the denunciations which they utter ought in truth to be directed?

In their "Introduction," the conductors, after evincing "that spirit of Christian meekness," which animates them, by talking of "diabolical subtlety" and "sons of night," and the "unprecedented boldness and effrontery" of Socinians, and that "it may be necessary to observe, for the sake of the unlearned, that Socinianism is a gangrene," and "a subtle poison," and that "it assaults the very heart and soul of Christianity, nay, of all religion"—proceed to their statement of the doctrines actually held by Socinians. Will it be credited, that in the catalogue of errors imputed to the denomination, the following are enumerated?—"They blush not to declare, that the Spirit which guided the prophets, hath not altogether exempted them from error—that prophecies are not certain and infallible;" "they maintain, that God is not omnipresent, but limited to a place—that he is uncertain as to future events—that the matter of which this world was made, existed from eternity—that God is subject to real passions, and that he is more limited than matter itself." "Their doctrine directly tends to the denial of Providence;" "they hold that the souls of the wicked perish with their bodies—they deny the resurrection of the same body, and a final judgment." And this published in Scotland, in the 19th century, and that, not amongst the wild moors of the Highlands, but in Paisley—the seat of commercial enterprise and of mechanic intellect—and in which a Unitarian Society, respectable from the character and knowledge of its members, has for years existed! In such a town, the conductors of "the Evangelical Observer" "blush not to declare" this tissue of untruth! They have mistaken sadly their vocation. Their place is not in the seat of the teacher, but on the form of the learner. There let them take their station—nay, further down yet, on the lowest form of all; and that to learn, not "the A. B. C. or Shorter Catechism," (it is possible they have already got that by rote,) but to receive the first elements of charity and truth and knowledge, and to comprehend, before they venture again on the task of defamation, the meaning of that Scripture, "Understand first, and then rebuke."

Can it be necessary to add a positive denial to the

doctrines imputed by "the Evangelical Observer"? So strenuous are the efforts of bigotry to keep the people in the ignorance which is its source, that unhappily that necessity does exist. The most peremptory denial is hereby given, then, to "the gross errors and abominations" of that statement. The very reverse of the statement would express the actual opinions more clearly. The statement itself is as much opposed to Christian Unitarianism, as is the darkness of midnight to the effulgent light of meridian day.

The pages of No. 1. are occupied by the attempt to prove "the One proper Sonship" of Christ. The argument—it is called so by mere courtesy—is founded on Romans viii. 3, "God sending his own Son in the likeness of sinful flesh." In the space of 22 pages, there never surely was before exhibited a more strange jumble of incoherence and contradiction, of Scripture perversion, and of the utter absence of rationality. For instance, "Christ's sending, was not any local motion from the place where he was, to some other place where he was not. The Father sent him to this lower world, yet he was here before. The Father sent him from heaven, yet he remained in heaven still, with respect to his Godhead." "Christ is the co-eternal Son of God the Father. They were both of the same standing (if we may with reverence so express it), both from everlasting. Christ was eternally a Son; there never was any time when he was otherwise, or when he began to be. Whensoever the Father did exist, the Son existed also (as the ancients used to express it). If the Father was eternal, and always a Father, then the Son was eternal, and always a Son, for relatives must be simultaneous." What a melancholy exhibition of fatuity is here. Surely, surely, Dr. Adam Clarke is nearer to common sense and Christian verity, when, in his commentary on the New Testament, he has this Note on Luke i. 35, "Therefore also that holy thing which shall be born of thee, shall be called the Son of God." "Here, I trust," observes Dr. Adam Clarke, "I may be permitted to say, with all due respect for those who differ from me, that the doctrine of the *eternal Sonship* of Christ, is, in my opinion, anti-scriptural and highly dangerous. This doctrine I reject for the following reasons: 1, I have not been able to find any express declaration in the Scriptures concerning it. 2, If Christ be the Son of God as to his *divine* nature, then he cannot be *eternal*; for *Son* implies a *Father*, and

Father implies, in reference to Son, *precedency in time*, if not in *nature too*. Father and Son imply the idea of generation, and generation implies a time in which it was effected, and time also antecedent to such generation. 3, If Christ be Son of God as to his divine nature, then the Father is of necessity *prior*, consequently *superior* to him. 4, Again, if the divine nature were begotten of the Father, then it must be in time; *i. e.* there was a period in which it did not exist, and a period when it began to exist. This destroys the eternity of our blessed Lord, and robs him at once of his Godhead. 5, To say that he was begotten from all eternity, is, in my opinion, absurd; and the phrase eternal Son, is a positive self-contradiction. Eternity is that, which has had no beginning, nor stands in any reference to time. Son supposes time, generation, and father, and time also antecedent to such generation; therefore, the conjunction of these two terms, Son and eternity, is absolutely impossible, as they imply essentially different and opposite ideas. The enemies of Christ's divinity, have, in all ages, availed themselves of this incautious method of treating the subject, and on this ground, have ever had the advantage of the defenders of the Godhead of Christ."

It must be totally unnecessary to add any thing to what Dr. Adam Clarke has here stated. It is a complete refutation of No. 1. of "The Evangelical Observer." The conductors, indeed, as if conscious that their *present* exhibition is but a sorry one, "have the pleasure of announcing to their readers, that they have been furnished with excellent matter for their *future* numbers, on Socinianism." In pity to the public, it is to be hoped, that they do not hold out a delusive expectation. If, however, "their future numbers" contain not more charity and truth than their first, they will be scarcely on a par with that Athanasian creed, of which Archbishop Tillotson wished that the Church were well rid, a wish that friends as well as opponents, may, perhaps, extend even to "The Evangelical Observer."

ARGUS.

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*Christian Unitarians, and Missions to the Poor.*

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To the Editor of the Christian Pioneer.

SIR,—The sentence quoted into the Pioneer, from the Report of the "Glasgow City Mission," which states,



that the Missionaries met with the "*greatest opposition* from Roman Catholics, Deists, and Unitarians," almost compelled me to believe, that obstinate bigotry, reckless calumny, and unblushing falsifying, must be ranked by the authors of that Report, among the cardinal virtues inculcated by their theological system. And indeed, it is too lamentably obvious, that with them, mere opinion must have taken precedence of pure principles, and dreamy speculations usurped the place of generous deeds. If the Missionaries were opposed by Unitarians, the latter must have clothed their opposition in words. They could not have opposed without speaking. What, then, did the Unitarians say to the Missionaries? Did they say, We are opposed to your attempts to do good? Did they say, We are against your striving to instruct the ignorant, to reclaim the vicious, and to relieve the distressed? Did they say, We are hostile to your exertions, to diffuse the truth as it is in Jesus, and the knowledge of the only true God the Father, and Jesus Christ whom He sent? The Missionaries dare not affirm, that Unitarians opposed them in language like this. What, then, was the opposition made, and in what language was it couched? Let the Missionaries and Report-makers answer, and that answer, I will venture to affirm, will be an exposure and condemnation of their own conduct.

The Unitarian cannot be opposed to any attempts to do good. Nor can he raise opposition to the diffusion of knowledge, virtue, the love of God and man, and obedience to Jesus Christ; for the moment a man should become an opponent of these things, he would cease to be a Unitarian. But that Unitarians are *advocates* instead of *enemies* of City or Town Missions to the poor, is proved by the fact, that I have for the last three months, been engaged, under the direction of the "Lancashire and Cheshire Unitarian Missionary Society," in visiting the poor in Manchester at their houses; to talk with them, not about disputed theology, but about their condition and habits—about the advantages of temperance, sobriety, and attendance at a place of worship. I have visited many hundreds of houses on this mission, and yet have never met with the least opposition. And why?—Because I have not pestered the people with speculation and controversy, but approached them with universally acknowledged practical principles. Let the managers of the Glasgow

City Mission look at this fact, and blush for the grossly false charge they have preferred against Unitarians.

MANCHESTER, Feb. 16, 1831.

H. CLARKE.

[The Editor cannot but express the feelings of pleasure, with which he has received the gratifying intelligence contained in the preceding communication. It is his heart's desire and prayer, that the blessing of God may attend the labours of his excellent and indefatigable friend. May the Manchester Mission be the precursor of similar exertions in all the places which need them.]

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REVIEW.

*Christ and Christianity. Sermons on the Mission, Character, and Doctrine of Jesus of Nazareth.—By W. J. Fox. 2 Vols.*

CORDIALLY do we congratulate our fellow Christians on the publication of these admirable sermons, and gladly do we tender our warmest thanks to their author, for this additional contribution to Christian knowledge, benevolence, and virtue. Happy he who possesses these volumes, and happier he, who is induced by their eloquent pleadings, to exemplify the virtues they inculcate, to imbibe the benevolence which breathes throughout their pages, and to drink deeply of that sacred spirit of reverence for truth, and Christ, and God, which is the foundation of moral excellence, and the never-failing spring of faith, and hope, and charity. Would our fellow Christians of other denominations, with candour and seriousness peruse these discourses, even they, we think, would admit, that a Christian Unitarian may and does preach "Christ crucified," and that the truths he portrays, have in them a life-giving power, and that they kindle a glowing zeal, a devotedness to human good and to heaven's glory, before which apathy and indifference must vanish, and in the fervour and energy of which, the virtues and graces which constitute and adorn a holy and righteous life must flourish in lasting loveliness.

The titles of the sermons, bear in themselves their recommendation, and the execution is worthy the superscription. Christ the desire of all nations—the song of angels—Christianity defined—the gospel a principle of equality—the baptism of Christ—the temptation—the excellence of Christ's preaching—Christ's conversation with Nicodemus—the Lord's prayer—Christ's doctrine of Pro-

vidence—social duty—the beneficence of Christ—Christ's conduct towards the Samaritans—Christ's apology for the Gentiles—the glory of God in the face of Christ—the power of Christ's character—Christian liberty—the progressive character of the gospel—Christ raising Lazarus—the transfiguration—Christ weeping over Jerusalem—the coming of the son of man—Christ not of the world—Christ's legacy of peace—Christ our passover—Christ on the cross—the resurrection of Christ—the Jews' account of the resurrection—the argument from the resurrection of Christ to that of all mankind—the three witnesses—the ascension of Christ. What subjects of thought are here suggested, what motives to thankfulness, what inducements to obedience are here held forth! Who can question that the Unitarian preaches Christ, after such an enumeration?

In the preface, Mr. Fox states it to be his purpose, to follow these sermons by a similar publication on the Apostles and their preaching, and to complete the whole by a series of discourses on the Holy Scriptures, their history, theology, morality, poetry, and philosophy. His object in all, he states to be, "to recommend religion to mankind, not as consisting in mysterious or barren propositions, arbitrary enactments, blind servility, and sectarian exclusiveness, but as a plan of rational instruction and moral improvement, with love for its vital principle, and universal happiness for its final result." In the volumes before us, that object has been so far accomplished, and we trust they may meet so friendly a greeting from that public they would enlighten and bless, as to enable their author speedily to realize his benevolent project. It will be an acceptable offering to human nature and human goodness, it will accelerate the triumphs of Christ and Christianity.

Our notice this month of these truly Christian sermons, must necessarily be but brief; but we were loath to suffer a single opportunity to escape, of directing the attention of our readers to the pleasure and improvement which awaits them.—Extracts in our next.

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*The General Baptist Advocate, Nos. 1 and 2.*

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THIS is a publication intended to be continued monthly, devoted partly to the inculcation and defence of the prin-

ciples and practices of that portion of the Unitarian denomination, called the General Baptists, as well as to the advocacy of those sentiments in which all Unitarians agree. We always rejoice in the appearance of works devoted to freedom and benevolence; and we trust this periodical will be an useful auxiliary in the dissemination of the great principles of Christian truth and righteousness.

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## THE CHRISTIAN PIONEER.

GLASGOW, *March 1, 1831.*

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*Rochdale Unitarian Sunday Schools.*—On January 11, was held a Meeting of the Sunday School Teachers, and friends of the Schools belonging to the Unitarian Chapels in Blackwater-Street and Clover-Street, Rochdale. This was the first united meeting that has been held, but it is designed that such a meeting shall be held annually. After the assembly had taken tea together, Mr. James Gibson was called to the chair, and a series of Resolutions was passed. The objects, which, among others contemplated by the Resolutions, were, to express satisfaction with the flourishing state of the Schools—a conviction that Christian Unitarianism is more worthy of God and better suited to man, than the popular systems—a persuasion, that, therefore, the principles of this Gospel system ought to be inculcated on the minds of the scholars, and that religious tracts should be distributed, through the scholars, among their friends.

The meeting was addressed by the Revds. F. Howorth, J. Taylor, J. Wilkinson, J. Stewart, H. Clarke, and J. Hawkes; and by Messrs. J. Ashworth, J. Clegg, J. Gaskell, J. Brearly, and the Chairman. The interest taken in the meeting by the younger part of it, was evidently warm and lively, and the pleasure experienced by all, was most clearly manifest. For the arrangements to accommodate and gratify the persons assembled, great praise is due to the ladies who superintended and arranged that part of the business. The speeches were gratifying and inspiring, and, in not a few parts, more than usually so. The persons assembled on this pleasing occasion, amounting to about 100, continued to partake of the intellectual feast, until nearly 10 o'clock, when the meeting was closed by singing and prayer, and the most pleasurable

feelings, and purest satisfaction must have accompanied each one to his home. Nor can the beneficial effects of the meeting soon pass away. The two congregations, were, by this meeting, drawn more closely together, and from mutual aid, and Christian co-operation, good must result. May mutual aid and Christian co-operation abound in all our churches. ————— H. C.

*Public Meeting at Cork, of such as think that every Church ought to support itself.*—This is the most important meeting in relation to ecclesiastical reformation, which has yet been held. The principles of those who composed it, were equally opposed to any and every connection of religion with the civil power. The Parliamentary Grant of the English Dissenters, the Regium Donum of the Presbyterians of Ireland, the Teinds of the Kirk of Scotland, and the Tithes of the Church of England and Ireland, are all condemned by those who think that every church ought to support itself. We think the people of Cork have done themselves honour by the proceedings of the 2d February. The meeting was held in the great room of the Chamber of Commerce. The immense hall was crowded. Persons of all sects were there. The Unitarian and the Calvinist, the Catholic and the Episcopalian, were banded together in holy fellowship, to strive to disseminate those principles which will ultimately rid the land of that mighty incubus, which grinds the face of the poor, and oppresses the many to enrich the few. It cannot be, that a system at war with the feelings and prosperity of the people, and inimical to the precepts and spirit of Christianity, can long withstand the united efforts of the friends of truth, of liberty, and of mankind. Fall it must; for prophecy, whilst it points out the rise of ecclesiastical domination and corruption, likewise predicts its doom. Be it ours to aid the efforts of those who are struggling, that its doom be speedy.

Mr. Richard Dowden was unanimously called to the chair.

Mr. Sheahan, in proposing the first resolution, said, The resolution which I have read for you, asserts, that religious communities can support themselves. We need not travel far for the proof of the assertion. The very City in which we live, proves its truth abundantly. Do not the Catholics of Cork support their own clergy, and their own places of worship, without compelling others to contribute to the maintenance of their peculiar creed? do not various classes of Dissenters in our City do the same? do not the Catholics and the Dissenters of Ireland and of Great Britain, act, in this respect, in like manner as the Catholics and



the Dissenters of our City? Again, if we go to the United States of America—that land which presents to us so many examples to admire and imitate—do we not find a nation abounding in clergy and in churches—abounding in every earthly blessing, that we, in our most fervent moments, could wish for our native isle—and yet no system of compulsory church taxation! And why should we have one here?

He said that he was a Roman Catholic, sincerely believing in the tenets of the Church of Rome, and desirous of seeing them embraced by all men. If, however, it was proposed to him to-morrow, to establish Catholic for Protestant Ascendancy, and that the substitution could be effected; or again, if he were called upon to sanction the pensioning of the Catholic Clergy by the State—he would oppose the Ascendancy and the pensioning both. He paid his religion the compliment of thinking it could support itself, and he felt that it could be injured only by an adulterous connexion with the State. He, moreover, knew that the zealous, learned, and prudent ecclesiastic, would never have to complain of the voluntary bounty of his flock; and he did not wish to see muskets, and bayonets, and swords, and parks of artillery, in requisition, to coerce a maintenance for ecclesiastics (be they Catholic or Protestant) who are not prudent, and learned, and zealous. As he, then, would oppose a compulsory provision for the clergy of his church, as not merely unnecessary but mischievous, he called upon every sincere Protestant, to assist in reforming the present system, which was proved to be useless for the purposes of religion, and was equally detrimental as it was useless. We, of this meeting, are of opinion, that the temporalities of the Church are the property of the State; and we think also, that it is the duty of every Citizen of that State, to see that the national property should be equitably disposed of. Who is the Citizen or the Christian here who will tell me that the Church property in Ireland is equitably disposed of? We profess to be a civilized, a Christian people. Never did the world exhibit such specimens of civilization and of Christianity as ours. The poor ought to be under the special care of every wise and humane Government, and they are an especial portion of Christ's Church.—How are the poor treated in Ireland? I shall tell you—the food which should be distributed among the sheep is monopolized by the shepherds. Bishop Porter, of Clogher, dies worth nearly *half a million* of money, and Bishop Agar, of Dublin, dies worth nearly an *entire million* of money, and the widow and the orphan, and the aged and the infirm, are suffered to die of hunger! Look to the state of your House of Industry at the present moment. There are now fifteen hundred paupers dependant on that establishment, and most melancholy is the condition of the great majority of them, and many a hundred of poor wretches in this City and County in want of even the scanty comforts which that house affords;—how much money, think you, is on hands at the present moment, to support these 1500 paupers, and to meet the prospect of increasing distress which is before us? how much think you?—*Seven Pounds!!* Ay, such is the fact, and the establishment is even some hundreds of pounds in debt

—and I am to be called a spoliator, and you are to be called spoliators, because we wish the Porters and the Agars to die as Bishops ought to die, empty of money, and full of good works, and that the inmates of the House of Industry should not be liable to-morrow to be thrown upon your streets to die there, of cold, nakedness, and hunger. *Spoliation!* indeed. Who are the real spoliators,—we who would restore to the poor that which ought never to have been taken from them—or they who would exclude the poor from the Church of Christ, and give to the *Agars* and *Porters* their patrimony? I have spoken of this House of Industry. Let me tell you—in 1827, the deceased prelate, Dr. St. Lawrence, issued, according to the Act of Parliament, an instruction to the Clergy of his diocese, to preach sermons and collect contributions from their flocks, in aid of the funds of the House of Industry—the only receptacle for the poor of the City and County. How much, think you, did the sermons and contributions of twenty-eight parishes produce?—*Twenty-eight pounds nine shillings and fourpence-halfpenny!* How did this happen? The twenty-eight clergy gave, I presume, one pound each. How did it happen, that twenty-eight parishes produced but nine shillings and fourpence? The answer is at hand—the *parishes were without Protestant flocks.* And I am to be called a spoliator, because I think that the widow, and the orphan, and the aged, and the infirm, are better entitled to public provision than flockless parsons. Mr. Sheahan here exhibited the following returns, to contrast the receipts of some of the Clergy of the dioceses of Cork and Cloyne, with the returns made by them to the House of Industry:—

|                           | Annual Income of the<br>Protestant Clergymen. | Collections for<br>House of Industry. |
|---------------------------|-----------------------------------------------|---------------------------------------|
| Danbolloge, - - -         | £500 0 0                                      | £0 0 0                                |
| Innishanon, - - -         | 686 0 0                                       | 2 0 0                                 |
| Inskinny, - - -           | 400 0 0                                       | 1 0 7                                 |
| Ballymartle, - - -        | 460 0 0                                       | 0 9 7½                                |
| Canavee, - - -            | 238 0 0                                       | 1 4 0                                 |
| Kilbonane, - - -          | 225 0 0                                       | 0 0 0                                 |
| Agilis Vicarage, - - -    | 410 0 0                                       | 0 0 0                                 |
| — Rectory, - - -          | 45 6 6                                        | 0 0 0                                 |
| Castlehaven, - - -        | 650 0 0                                       | 4 5 9                                 |
| Castletyons, - - -        | 618 15 11                                     | 1 10 0                                |
| Mallow, - - -             | 650 0 0                                       | 5 6 6                                 |
| Dungourney, - - -         | 790 0 0                                       | 0 0 0                                 |
| Britway, - - -            | 237 5 3½                                      | 0 0 0                                 |
| Ahearn, - - -             | 401 16 11½                                    | 3 10 0                                |
| Mourne Abbey, - - -       | 600 0 0                                       | 0 0 0                                 |
| Kilshannic, - - -         | 800 0 0                                       | 7 18 6                                |
| Gortroe and Desert, - - - | 450 0 0                                       | 5 3 6                                 |
| Killarullen, - - -        | 60 0 0                                        | 0 0 0                                 |
| Raheen, - - -             | 262 10 0                                      | 2 8 0                                 |

The system could not last. It was absurd to think, that whilst tens and twenties of thousands of pounds were thus squandered, that honest Episcopalian Protestants would not blush, or that Catholics and Dissenters would not be very properly discontented. What was it, that some of his acquaintance (Catholics) who never entered Christ's Church, should be mulct in sums like the following, for the repairs of that place of worship. Mr. S. here enumerated 13 Catholics, who were forced to pay in one year, from £7 : 12s. to £31 : 17s. to a Church in which they did not believe.

Mr. John Osborne, in moving the third resolution, said, he was a Unitarian Dissenter. He knew why he differed from the

Churches of England and of Rome, but he knew that it was not on bishoprics, or tithes, or onerous burthens that the Protestant religion should stand. No, it was on a surer basis; it was not necessary that prelates should reside in "gorgeous palaces," or "worship in domes august;" they had their spiritual duties and interests to attend to, and the discharge of both these duties was more in accordance with their characters than the amassing of wealth, or the enjoyment of power. Mr. O'Leary had said, that the established clergy forget the poor; they did not forget the poor, for they did not forget to wrench from them the hard earnings of their labour, and the miserable pittance of their families. The Christian religion had a surer basis. He who founded Christianity was "despised and rejected of men," he was "a man of sorrows and acquainted with grief," he was crucified, and died for us, and his example should animate those that followed his steps, to imitate his life; he showed by his practices what became men who preached his word, and taught us that the possessions of men who inculcated his precepts should be poverty, and the principle that influenced their actions should be charity and kindness. Were these characteristics of his life to be found among men who exacted money from the miserable and wretched, and who were more employed in wringing money from the poor, than in administering kindness? Their lives were spent in amassing wealth and levying taxes, not in exerting their talents for diffusing comfort among their fellow-creatures. This meeting had made a great noise abroad. A person who had connection with him in the way of business, and to whom he was indebted for many favours, said that he would create enemies for himself, and do no good; but he replied, "that as far as myself, I shall do my duty, and as concerning the good we would effect, we should never despair in a good cause." We were born not only to serve ourselves, but others also; and how can we neglect the interests of our fellow-citizens and of our common country? I say that the man who does his duty boldly, can suffer little from the enmity of other men; he may fail in procuring filthy lucre, but he will secure the applause of his fellow-citizens, and that is compensation to him, besides the consciousness he feels that he has discharged his duty. Some persons have called the promoters of this measure insidious. Is there any thing insidious in your present Chairman?—Is he not candid on all occasions—are not our actions bold and open—are they private or hidden? No—we do not intend to subvert Protestantism; we only strive to maintain it by placing it on a rock, and removing it from its present foundation. Every church should guard against its enemies, and should forward its interests; but, it is not by seeking to acquire wealth, or oppressing the poor, but by fair, open means, that the spread of its principles, the teaching of its word, the purity of its tenets, the dignity of its ministers, the character and actions of their lives, that such things can be effected—not by the wealth and temporalities under which the present Establishment is bending, and which should be given to the poor, from whom they are extorted, and to whose use and comfort any thing that would remain, after the ordinary expenses of life, should be devoted.

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*The Moral Argument against Calvinism, illustrated—by Dr. Channing—in a Review of a work entitled, “A General View of the Doctrines of Christianity, designed more especially for the edification and instruction of Families.—Boston, 1809.”*

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THE work, of which we have prefixed the title to this article, was published several years ago, and has been read by many among us with pleasure and profit. But it is not known as widely as it should be, and we wish to call to it the notice which it merits. It is not an original work, but was compiled chiefly from the writings of the Rev. Robert Fellowes, whose name is probably known to most of our readers. The title we think not altogether happy, because it raises an expectation which the book does not answer. We should expect from it a regular statement of the great truths of our religion; but we find, what at present is perhaps as useful, a vindication of Christianity from the gross errors, which Calvinism has laboured to identify with this divine system. This may easily be supposed from the table of contents. The book professes to treat of the following subjects:—The nature of religion and the mistakes that occur on that subject; the free agency and accountableness of man; the fall of Adam, and original sin; the doctrine of faith in general, and of religious faith in particular; the doctrine of works; the doctrine of regeneration; the doctrine of repentance; the doctrine of grace; the doctrine of election and reprobation; the doctrine of perseverance; the visiting of the iniquities of the fathers upon the children; and the sin against the Holy Ghost. To those who are acquainted with the five thorny points of Calvinism, the design of this compilation will be sufficiently understood from the enumeration of topics now given; and few designs are more praiseworthy, than to free Christianity from the reproach brought upon it by that system.

The work under review is professedly popular in its style and mode of discussion. It has little refined and

elaborate reasoning, but appeals to the great moral principles of human nature, and to the general strain of the Scriptures. It expresses strongly and without circumlocution the abhorrence with which every mind, uncorrupted by false theology, must look on Calvinism; and although some of its delineations may be overcharged, yet they are substantially correct, and their strength is their excellence. The truth is, that nothing is so necessary on this subject, as to awaken moral feeling in men's breasts. Calvinism owes its perpetuity to the influence of fear in palsyng the moral nature. Men's minds and consciences are subdued by terror, so that they dare not confess, even to themselves, the shrinking which they feel, from the unworthy views which this system gives of God; and by thus smothering their just abhorrence, they gradually extinguish it, and even come to vindicate in God what would disgrace his creatures. A voice of power and solemn warning is needed to rouse them from this lethargy, to give them a new and a juster dread, the dread of incurring God's displeasure, by making him odious, and exposing religion to insult and aversion. In the present article, we intend to treat this subject with great freedom. But we beg that it may be understood, that by Calvinism we intend only the peculiarities or distinguishing features of that system. We would also have it remembered, that these peculiarities form a small part of the religious faith of a Calvinist. He joins with them the general, fundamental, and most important truths of Christianity, by which they are always neutralized in a greater or less degree, and in some cases nullified. Accordingly, it has been our happiness to see in the numerous body by which they are professed, some of the brightest examples of Christian virtue. Our hostility to the doctrine does not extend to its advocates. In bearing our strongest testimony against error, we do not the less honour the moral and religious worth with which it is often connected.

The book under review will probably be objected to by theologians, because it takes no notice of a distinction, invented by Calvinistic metaphysicians, for rescuing their doctrines from the charge of aspersing God's equity and goodness. We refer to the distinction between *natural* and *moral inability*, a subtlety which may be thought to deserve some attention, because it makes such a show in some of the principal books of this sect. But with due



deference to its defenders, it seems to us groundless and idle, a distinction without a difference. An inability to do our duty, which is *born* with us, is, to all intents, and according to the established meaning of the word, *natural*. Call it moral, or what you please, it is still a part of the nature which our Creator gave us, and to suppose that he punishes us for it, because it is an inability seated in the will, is just as absurd, as to suppose him to punish us for a weakness of sight or of a limb. Common people cannot understand this distinction, cannot split this hair; and it is no small objection to Calvinism, that, according to its ablest defenders, it can only be reconciled to God's perfections, by a metaphysical subtlety, which the mass of people cannot comprehend.

If we were to speak as critics of the style of this book, we should say, that whilst generally clear, and sometimes striking, it has the faults of the style which was very current not many years ago in this country, and which, we rejoice to say, is giving place to a better. The style to which we refer, and which threatened to supplant good writing in this country, intended to be elegant, but fell into jejuneness and insipidity. It delighted in words and arrangements of words, which were little soiled by common use, and mistook a spruce neatness for grace. We had a Procrustes' bed for sentences, and there seemed to be a settled war between the style of writing and the free style of conversation. Times, we think, have changed. Men have learned more to write as they speak, and are ashamed to dress up familiar thoughts, as if they were just arrived from a far country, and could not appear in public without a foreign and studied attire. They have learned that common words are common, precisely because most fitted to express real feeling and strong conception, and that the circuitous, measured phraseology, which was called elegance, was but the parade of weakness. They have learned that words are the signs of thought, and worthless counterfeits without it, and that style is good, when, instead of being anxiously cast into a mould, it seems a free and natural expression of thought, and gives to us with power the workings of the author's mind.

We have been led to make these remarks on the style which in a degree marks the book before us, from a persuasion that this mode of writing has been particularly injurious to religion, and to rational religion. It has crept

into sermons perhaps more than into any other compositions, and has imbued them with that soporific quality, which they have sometimes been found to possess in an eminent degree. How many hearers have been soothed by a smooth watery flow of words, a regular chime of sentences, and elegantly rocked into repose. We are aware, that preachers, above all writers, are excusable for this style, because it is the easiest; and having too much work to do, they must do it of course in the readiest way. But we mourn the necessity, and mourn still more the effect. It gives us great pleasure to say, that in this particular, we think we perceive an improvement taking place in this region. Preaching is becoming more direct, aims more at impression, and seeks the nearest way to men's hearts and consciences. We often hear from the pulpit, strong thought in plain strong language. It is hoped, from the state of society, that we shall not fly from one extreme to another, and degenerate into coarseness; but perhaps even this is a less evil than tameness and insipidity.

To return: the principal argument against Calvinism in the General View of Christian Doctrines, is the *moral argument*, or that which is drawn from the inconsistency of the system with the divine perfections. It is plain that a doctrine which contradicts our best ideas of goodness and justice, cannot come from the just and good God, or be a true representation of his character. This moral argument has always been powerful to the pulling down of the strong holds of Calvinism. Even in the dark period, when this system was shaped and finished at Geneva, its advocates often writhed under the weight of it; and we cannot but deem it a mark of the progress of society, that Calvinists are more and more troubled with the palpable repugnance of their doctrines to God's nature, and accordingly labour to soften and explain them, until in many cases the name only is retained. If the stern reformer of Geneva could lift up his head, and hear the mitigated tone in which some of his professed followers dispense his fearful doctrines, we fear, that he could not lie down in peace, until he had poured out his displeasure on their cowardice and degeneracy. He would tell them, with a frown, that *moderate Calvinism* was a solecism, a contradiction in terms, and would bid them in scorn to join their real friend, Arminius. Such is the power of public opinion, and of an improved state of society, on creeds,

that naked, undisguised Calvinism is not very fond of showing itself, and many of consequence know imperfectly what it means. What then is the system against which the View of Christian Doctrines is directed?

Calvinism teaches, that in consequence of Adam's sin in eating the forbidden fruit, God brings into life all his posterity with a nature wholly corrupt, so that they are utterly indisposed, disabled, and made opposite to all that is spiritually good, and wholly inclined to all evil, and that continually. It teaches, that all mankind, having fallen in Adam, are under God's wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever. 'It teaches, that from this ruined race, God out of his mere good pleasure has elected a certain number to be saved by Christ, not induced to this choice by any foresight of their faith or good works, but wholly by his free grace and love; and that having thus predestinated them to eternal life, he renews and sanctifies them by his almighty and special agency, and brings them into a state of grace, from which they cannot fall and perish. It teaches, that the rest of mankind he is pleased to pass over, and to ordain them to dishonour and wrath for their sins, to the honour of his justice and power: in other words, he leaves the rest to the corruption in which they were born, withholds the grace which is necessary to their recovery, and condemns them to "most grievous torments in soul and body without intermission in hell fire for ever." Such is Calvinism, as gathered from the most authentic records of the doctrine. Whoever will consult the famous Assembly's Catechisms and Confession, will see the peculiarities of the system in all their length and breadth of deformity. A man of plain sense, whose spirit has not been broken to this creed by education or terror, will think that it is not necessary for us to travel to heathen countries, to learn how mournfully the human mind may misrepresent the Deity.

The moral argument against Calvinism, of which we have spoken, must seem irresistible to common and unperturbed minds, after attending to the brief statement now given. It will be asked with astonishment, How is it possible that men can hold these doctrines, and yet maintain God's goodness and equity? What principles can be more contradictory? To remove the objection to Calvinism, which is drawn from its repugnance to the

divine perfections, recourse has been had, as before observed, to the distinction between natural and moral inability, and to other like subtleties. But a more common reply, we conceive, has been drawn from the weakness and imperfection of the human mind, and from its incapacity of comprehending God. Calvinists will tell us, that because a doctrine opposes our convictions of rectitude, it is not necessarily false; that apparent are not always real inconsistencies; that God is an infinite and incomprehensible being, and not to be tried by *our* ideas of fitness and morality; that we bring their system to an incompetent tribunal, when we submit it to the decision of human reason and conscience; that we are weak judges of what is right and wrong, good and evil, in the Deity; that the happiness of the universe may require an administration of human affairs which is very offensive to limited understandings; that we must follow revelation, not reason or moral feeling, and must consider doctrines which shock us in revelation, as awful mysteries, which are dark through our ignorance, and which time will enlighten. How little, it is added, can man explain or understand God's ways. How inconsistent the miseries of life appear with goodness in the Creator. How prone, too, have men always been to confound good and evil, to call the just, unjust. How presumptuous is it in such a being, to sit in judgment upon God, and to question the rectitude of the divine administration, because it shocks *his* sense of rectitude. Such, we conceive, to be a fair statement of the manner in which the Calvinist frequently meets the objection, that his system is at war with God's attributes. Such the reasoning by which the voice of conscience and nature is stifled, and men are reconciled to doctrines, which, if tried by the established principles of morality, would be rejected with horror. On this reasoning we purpose to offer some remarks; and we shall avail ourselves of the opportunity, to give our views of *the confidence which is due to our rational and moral faculties in religion*.

That God is infinite, and that man often errs, we affirm as strongly as our Calvinistic brethren. We desire to think humbly of ourselves, and reverently of our Creator. In the strong language of Scripture, "We now see through a glass darkly." We cannot by searching find out God unto perfection. Clouds and darkness are round about

him. His judgments are a great deep. God is great and good beyond utterance or thought. We have no disposition to idolize our own powers, or to penetrate the secret counsels of the Deity. But on the other hand, we think it ungrateful to disparage the powers which our Creator has given us, or to question the certainty or importance of the knowledge which he has seen fit to place within our reach. There is an affected humility, we think, as dangerous as pride. We may rate our faculties too meanly, as well as too boastingly. The worst error in religion, after all, is that of the sceptic, who records triumphantly the weaknesses and wanderings of the human intellect, and maintains that no trust is due to the decisions of this erring reason. We by no means conceive, that man's greatest danger springs from pride of understanding, though we think as badly of this vice as other Christians. The history of the Church proves, that men may trust their faculties too little as well as too much, and that the timidity, which shrinks from investigation, has injured the mind, and betrayed the interests of Christianity, as much as an irreverent boldness of thought.

It is an important truth, which, we apprehend, has not been sufficiently developed, that the ultimate reliance of a human being, is and must be on his own mind. To confide in God, we must first confide in the faculties by which He is apprehended, and by which the proofs of his existence are weighed. A trust in our ability to distinguish between truth and falsehood is implied in every act of belief; for to question this ability, would of necessity unsettle all belief. We cannot take a step in reasoning or action without a secret reliance on our own minds. Religion, in particular, implies, that we have understandings endowed and qualified for the highest employments of intellect. In affirming the existence and perfections of God, we suppose and affirm the existence in ourselves of faculties which correspond to these sublime objects, and which are fitted to discern them. Religion is a conviction and an act of the human soul, so that in denying confidence to the one, we subvert the truth and claims of the other. Nothing is gained to piety by degrading human nature, for in the competency of this nature to know and judge of God, all piety has its foundation. Our proneness to err instructs us indeed to use our powers with great caution, but not to condemn and neglect them. The oc-



casional abuse of our faculties, be it ever so enormous does not prove them unfit for their highest end, which is, to form clear and consistent views of God. Because our eyes sometimes fail or deceive us, would a wise man pluck them out, or cover them with a bandage, and choose to walk and work in the dark? or because they cannot distinguish distant objects, can they discern nothing clearly in their proper sphere, and is sight to be pronounced a fallacious guide? Men, who, to support a creed, would shake our trust in the calm, deliberate, and distinct decisions of our rational and moral powers, endanger religion more than its open foes, and forge the deadliest weapon for the infidel.

It is true that God is an infinite being, and also true, that his powers and perfections, his purposes and operations, his ends and means, being unlimited, are *incomprehensible*. In other words, they cannot be *wholly taken in* or *embraced* by the human mind. In the strong and figurative language of Scripture, we “know nothing” of God’s ways; that is, we know *very few* of them. But this is just as true of the most advanced archangel as of man. In comparison with the vastness of God’s system, the range of the highest created intellect is narrow; and in this particular, man’s lot does not differ from that of his elder brethren in heaven. We are both confined in our observation and experience to a little spot in the creation. But are an angel’s faculties worthy of no trust, or is his knowledge uncertain, because he learns and reasons from a small part of God’s works? or are his judgments respecting the Creator to be charged with presumption, because his views do not spread through the whole extent of the universe? We grant that our understandings cannot stretch beyond a very narrow sphere. But still the lessons, which we learn within this sphere, are just as sure, as if it were indefinitely enlarged. Because much is unexplored, we are not to suspect what we have actually discovered. Knowledge is not the less real, because confined. The man who has never set foot beyond his native village, knows its scenery and inhabitants as undoubtingly, as if he had travelled to the poles. We indeed see very little; but that little is as true, as if every thing else were seen; and our future discoveries must agree with and support it. Should the whole order and purposes of the universe be opened to us, it is certain that

nothing would be disclosed, which would in any degree shake our persuasion, that the earth is inhabited by rational and moral beings, who are authorised to expect from their Creator the most benevolent and equitable government. No extent of observation can unsettle those primary and fundamental principles of moral truth, which we derive from our highest faculties operating in the relations in which God has fixed us. In every region and period of the universe, it will be as true as it is now on the earth, that knowledge and power are the measures of responsibility, and that natural incapacity absolves from guilt. These, and other moral verities, which are among our clearest perceptions, would, if possible, be strengthened, in proportion as our powers should be enlarged; because harmony and consistency are the characters of God's administration, and all our researches into the universe only serve to manifest its unity, and to show a wider operation of the laws which we witness and experience on earth.

We grant that God is *incomprehensible*, in the sense already given. But he is not therefore *unintelligible*; and this distinction we conceive to be important. We do not pretend to know the *whole* nature and properties of God, but still we can form some *clear ideas* of him, and can reason from these ideas as justly as from any other. The truth is, that we cannot be said to comprehend any being whatever, not the simplest plant or animal. All have hidden properties. Our knowledge of all is limited. But have we therefore no distinct ideas of the objects around us, and is all our reasoning about them unworthy of trust? Because God is infinite, his name is not therefore a mere sound. It is a representative of some distinct conceptions of our Creator; and these conceptions are as sure, and important, and as proper materials for the reasoning faculty, as they would be if our views were indefinitely enlarged. We cannot indeed trace God's goodness and rectitude through the whole field of his operations; but we know the essential nature of these attributes, and therefore can often judge what accords with and opposes them. God's goodness, because infinite, does not cease to be goodness, or essentially differ from the same attribute in man; nor does justice change its nature, so that it cannot be understood, because it is seated in an unbounded mind. There have indeed been philosophers,

“falsely so called,” who have argued from the unlimited nature of God, that we cannot ascribe to him justice and other moral attributes, in any proper or definite sense of those words; and the inference is plain, that all religion or worship, wanting an intelligible object, must be a misplaced, wasted offering. This doctrine from the infidel, we reject with abhorrence; but something, not very different, too often reaches us from the mistaken Christian; who, to save his creed, shrouds the Creator in utter darkness. In opposition to both, we maintain that God’s attributes are intelligible, and that we can conceive as truly of his goodness and justice, as of these qualities in men. In fact, these qualities are essentially the same in God and man, though differing in degree, in purity, and in extent of operation. We know not and we cannot conceive of any other justice or goodness, than we learn from our own nature; and if God have not these, he is altogether unknown to us as a moral being; he offers nothing for esteem and love to rest upon; the objection of the infidel is just, that worship is wasted: “We worship we know not what.”

(To be Concluded in our next.)

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*The Recollections of Jotham Anderson.*

(Continued from page 226.)

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MY college life, on which I now entered, was like that of many other young men. I applied myself zealously to the duties required of me, and became ambitious of distinction. My thirst for knowledge increased, and with it, my desire of eminence. I allowed myself little time for sleep or recreation. I denied myself even food, that I might sit at my books without the necessity of exercise to help digestion. I know not how it was, but gradually and insidiously literary distinction became my ruling passion. My Bible was consulted less frequently, my seasons of devotion were hurried over, and even the worship of the Sabbath came at last to be attended by me with little interest or feeling.

I was sometimes uneasy at perceiving the change which had taken place in my affections, and felt alarmed for the result. But I satisfied myself with saying, that as soon as I should be relieved from my present hurry, or have

finished the study I had now on hand, I should have leisure to resume my religious vigilance. But this leisure did not come, and I suffered myself still to go on. I quieted the remonstrances of my mind with the persuasion, that a man cannot feel equally engaged at all times on any subject; and that, at any rate, I was preparing myself for the duties of life, and why was not this as acceptable service as the performance of my religious duties? Then if conscience answered, that the preparation for future duty, is no excuse for the neglecting present duty, I stifled the suggestion by burying my thoughts in study.

I tremble to this day to think of the hazard I was running, and in how dreadful a ruin it might have ended, if it had not pleased God to send me a rebuke. I had already entered my senior year, and with a heart full of ambition was pressing on to realize, in the honours before me, the darling object of my hope. I had overplied my powers, and they gave way. My body refused to sustain the labours of my mind, and after four weeks' severe illness, it was thought I must sink to the tomb.

Of the early part of my sickness I have no recollection, except of a confused feeling of disappointment and vexation at being thus stopped and frustrated in my career. It seems to me like some long dream, in which I was struggling with envious and malicious foes, who were conspiring against my improvement and reputation. I seemed at length to awake from the dream, and found myself a feeble and helpless man, stretched upon my bed, and attended by friends whose anxious countenances revealed to me their fears.

"What is that bell for?" was the first question I asked.

"It is tolling for the Exhibition," said my friend.

"The Exhibition," said I, starting with surprise; "how long have I been sick?"

"Nearly four weeks."

"Exhibition!" I repeated—"and I am not ready; I cannot be there; when I had so depended on it—so longed for it—and here am I shut out from——. When shall I be able to go out, Thompson?"

"You must lie still," said Thompson, "you are too weak to talk; keep yourself quiet." And he withdrew from the bed.

Thompson's voice and manner struck me, and I at once suspected the truth. Never shall I forget the feeling that

came over me, as the conviction flashed across my mind that I was dangerously ill. A cold thrill ran through my frame, and the sweat issued upon my forehead. "And is this," thought I, "the end of my hopes?—Is it all to end in an early grave and a forgotten memory? Spare me, O God, that I may recover strength before I go hence to be seen no more."

As soon as my first surprise was over, I set myself to collect my thoughts as well as I was able, and to prepare my mind for the event. And now the wide extent of my folly became visible at once. I saw the full measure of my negligence, and the whole unworthiness of my delusion. I felt the emptiness of that ambition for which I had sacrificed my religious affections, and would have given the world to return to that spiritual frame which I had possessed two years before. Then I thought of my privileges, my opportunities, the discipline I had passed through, the early instructions of my mother, the faithful counsels of my father;—and as I thought of him, I involuntarily spoke out,—“Has my father been sent for, Thompson?”

Thompson looked at me with surprise, and after a few moments' hesitation, answered, Yes, and that he was expected to arrive to-morrow.

To-morrow came, and at the expected hour my father entered the chamber. He had evidently come from a hurried journey, and wore a countenance of anxiety and grief. I held out my hand, and he took it without speaking. We both were thinking of a separation, and for some moments, could not trust ourselves with our voices. At length I broke silence, for I had been fortifying myself for the interview, and had my powers under my control.

“My father,” said I, “I rejoice to see you. I know why you are come, and shall feel the easier for your presence. You led me in the beginning of life; and if my life must close, it is a consolation to lean on you at the last.”

“The will of God be done,” said he, “I had hoped it would be otherwise ordered, but the will of God be done. I am glad to find you look upon it so calmly. Your religion supports you, as I thought it would.”

“I trust in God's mercy,” said I; “I need it. O, my father, you do not know how foolish I have been, and how nearly I have lost myself in the love of worldly honours.” And I told him the state of my mind for some time pre-



vious. "But," I continued, "I have humbled myself before God, and cast myself on his compassion. I have thrown away my false ambition, and renewed my vows and prayers, and I hope I have found pardon and peace. I have given up every thing to my Maker, and trust I may depart in hope. Father, give me your blessing."

He knelt down by my bed and prayed. My soul was thrilled by the sound of that voice, so familiar and so loved, and a thousand tender recollections crowded upon my mind. I was refreshed and strengthened as I listened, and lifted nearer to heaven.

A long silence continued after he had ended, while we both pursued our own reflections. At length I untied from my neck the locket containing my mother's hair, and handed it to my father. "I wish to leave this," said I, "to my sister Jane, with the same injunction with which my dear mother gave it to me. Tell her that it has been a talisman to me in many a difficulty and temptation; and that if I had never suffered myself to be unmindful of it, I should have been spared the only pain I feel at this time. Bid her, therefore, wear it in memory of her deceased brother and mother, and as a pledge that she will never pass a day without prayer; remembering, that if *we* cannot see how she fulfils this pledge, GOD DOES; and the day is coming when we shall know also."

I was too feeble to pursue the conversation, and soon became faint. I thought myself dying. After I revived, I could catch, from the occasional whispers in the room, that it was thought I could not live through another night. I had nothing further which I wished to say, and I lay quietly, in the perfect possession of my powers, waiting the signal to depart. Oh the indescribable sublimity of that hour! Words cannot picture the solemnity of feeling which pervaded my mind, as my thoughts flew, in the pressure and excitement of the season, with the rapidity of lightning, to the past and to the future,—to my own life, to the truths of Christianity, to the perfections of God, to the promises of Christ, to the prospects of heaven,—and the whole was framed, with an intense energy of which I can now hardly conceive, into a perpetual mental prayer. Thus I was occupied until sleep overcame me, and I was lost in forgetfulness.

It was ordained that we should be deceived. He who had brought me low, intended but to chasten and heal me;

and when I had learned all that a death-bed could teach, he again breathed into my frame, and bade me live to praise him.

*Seek first the kingdom of God, and the righteousness thereof, and all these things shall be added unto you.*

These words were perpetually present to my mind, during my recovery from the illness which I have mentioned, and gave rise to much salutary reflection, which helped to establish my resolution for the future. I felt how easily the one thing needful slips away from those who cease to seek it, and how liable even a religious man is to lose the substance of happiness in pursuing the shadow. I persuaded myself that if the prime object of duty were secured, a man could never feel any thing actually wanting to his well-being; for it is very evident that the pursuit of the highest duty and most permanent good, is consistent with the pursuit and enjoyment of every other object really desirable.

I experienced the truth of this at once, in returning to the studies of my class. My great struggle had been to subdue my inordinate ambition. It had interfered with my religion, and must be sacrificed. It was a dear sacrifice, but I took my resolution, and it was performed. The consequence, I supposed, would be, that I should fall from my standing as a scholar, and graduate with less reputation than I had coveted. This was a mortifying anticipation; but better risk my scholarship than my religion, thought I, and I summoned firmness to brave the result.

This result was quite other than I expected. In proportion as I became indifferent to my reputation for mere reputation's sake, I found myself able to study and recite with greater ease and self-possession. Formerly, my extreme anxiety to do well, and my morbid dread of doing ill, had occasioned an irritability and hurry of spirits, which often threw me off my self-command, and produced the very evils I sought to avoid. But now, having little desire except to do my duty, I was cool, collected, and preserved the full command of my powers. So that, to my surprise, I acquitted myself better than formerly, and rose in my class, rather than fell. A certain portion of every day was sacredly devoted to religious exercises and studies; and the time thus subtracted from classical pursuits was more than compensated by the steadiness of mind and equanimity of feeling which it produced.

Here, then, was the first reward of my renewed fidelity. I was permitted to experience then, as I have always done since, that our religion has the promise of the life which now is, as well as of that which is to come. How many deceive themselves and are miserable, from not knowing this! They sell themselves to the world, and take the world's wages; which, at the moment of death, they are compelled to resign, and then have nothing which they can carry hence. Whereas, in the service of God, they might have no less enjoyed what earth affords, besides all the present and future satisfactions of the soul, which are far richer and purer. There is no state of the mind so happy in itself, and at the same time so fitted for success in the duties of the world, and for contentment amid its difficulties, as the tranquil and composed frame of habitual devotion.

From this time my resolution was taken to devote myself to the ministry. There had always been a prevailing desire in my mind to engage in this office; but sometimes distrust of myself, and sometimes my occupation in other studies, had prevented me from making an absolute decision. But my late experience had so wrought upon me, that I could think of no other occupation consistent with duty. I suspected it to be my father's wish, though he had never intimated it to me. When I named to him my determination, he expressed his hearty approbation. "This," said he, "is what I have looked forward to with earnest hope. It has been from your childhood my constant wish and prayer, that I might see you joined with me in the great work of the gospel. I rejoice that the day has come, and that, without one doubt or fear, I may encourage you to go on, and bid you God speed. Your faith and perseverance have been tested. You know what trial is, and will be able, from the wisdom of personal experience, to help others who are tried. Enter the work and prosper. You will still meet with trials severe and heavy; but He, in whose strength you have hitherto been safe, will always provide a way of escape if you but seek it."

I would that I had room to record all the instruction which he imparted on this and on other occasions, with the affectionate piety of a Christian minister, and the overflowing tenderness of a parent. I would that I had been more sensible, at the time, of their value, and how much

it was enhanced by the fact, that I was not long to enjoy his intercourse. But for two precious years I did enjoy it. I was employed as teacher of the school in my native village, and lived and studied in the house of my birth. I was my parent's companion at home, and in his visits abroad. I read with him the most important books in my preparatory studies, and we conversed familiarly on all topics of theology and morals. Happy and profitable were those days! when I was permitted to cheer the declining path of him who gave me birth, at the same time that I was drawing from him treasures of ministerial experience, to guide me after he should be departed!

(To be Continued.)

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*Dr. Chalmers on the Progress of Infidelity and Heresy.*

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[WE have been requested to insert the following letter in the Christian Pioneer. It appeared lately in "The Scotsman" Newspaper. Dr. Chalmers has for some time past, been playing the knight-errant in behalf of doctrines and practices which are alien to the spirit of the times. His former statement, when south of the Tweed, that on the stability of the Church of England, depended the existence of Christianity among the people, and that if she were despoiled of her wealth or her power, religion would be swept from the land, was not more strange for a Presbyterian to utter respecting a system, which he once characterised as "black Prelacy,"—than his assertion at the Edinburgh Presbytery, that "heresy" "would disown the Great God in his ascendancy over the management of human affairs," is opposed to reason and to fact.—*Edit.*]

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SIR,—In your last paper Dr. Chalmers is reported to have said at a Presbytery meeting, in discussing a motion for a general fast, that "it was not the burnings in Kent—it was not the disturbances in Ireland—it was not the heavings abroad, that foreboded judgments on the land; but it was the fearful symptoms of rapid infidelity reaching to our high places—it was the rapid march of irreligion and heresy which would disown the great God in his ascendancy over the management of human affairs." If this report of Dr. Chalmers' speech be correct, I would ask whether the Doctor has considered the nature of the

charge which he has brought against men in high places; the magnitude of it, and the inferences which the enemies of religion may have it in their power to draw from it? It is difficult to suppose that he has done so; and as his authority is high with men of all ranks and persuasions, it becomes important to point out the real import and tendency of his accusation.

It has been the fashion with vulgar theologians, and with men who care nothing for religion, but who hate freedom and reform, to represent the founders of the London University, the Society for the Diffusion of Useful Knowledge, and every individual who advocates the necessity of instructing the mass of the people in human science, as infidels, and promoters of infidelity. Does Dr. Chalmers mean to countenance this disgraceful prejudice, by speaking of "infidelity reaching to high places?" Or does he refer to the "laugh" excited in the House of Commons by Mr. Percival's proposal of a general fast as a remedy for the distresses of the country, and on it found a charge of infidelity against that august assembly? It cannot be true, that men of high talent, of great attainments in knowledge, of active philanthropy, of wealth, and political influence, who, by these combined advantages, have reached to high places, have there displayed themselves to be infidels, otherwise the conclusion would naturally suggest itself, that the National Creed must be defective, when it is not in harmony with minds so gifted and cultivated—an inference which Dr. Chalmers and the friends of the Church will be the last to admit.

This is the real result of the charge; for the infidelity of such men, if admitted to exist, would indicate either that the creed which they have deserted is unsound, or that high natural endowments assiduously cultivated by the study of the works of creation, tend to set the mind in opposition to true religion—a doctrine which, although advocated by some theologians, will be disavowed by all practical Christians and men of sense. If it were true that men in high places are really infidels, Dr. Chalmers should not lose a day in moving for a committee of the General Assembly, to inquire and report in what points the National Creed has fallen behind the spirit of the age, and of what amendments and corrections it stands in need. The fact which he announces, if founded in truth, will by most men be received as conclusive evidence of its defi-



ciences. I have been told that a motion of this kind was actually contemplated in the time of Robertson and Blair, but deferred on account of the breaking out of the French Revolution. It ought not now to be delayed a day.

Farther, if it be true that "infidelity has reached to our high places," it is in vain for Dr. Chalmers to expect to keep it out of low places; for if knowledge has made infidels of statesmen and philosophers, which he insinuates, but which is not admitted, it will soon produce the same effect on the people, for it is rapidly extending itself among them.

These conclusions are probably the opposite of those which Dr. Chalmers would wish to be drawn, but they appear to follow inevitably from his premises. In Spain and Austria there are comparatively few infidels; but there is also little knowledge. In France and the United States, and, according to Dr. Chalmers, in Britain also, infidelity abounds, and these countries are the most enlightened in the world. Knowledge and faith thus appear to exist in an inverse ratio to each other; but in the former countries the religious creeds of the people are notoriously disfigured by error and absurdity of human invention, and if Dr. Chalmers' assertion were supposed to be correct, I would fear imperfection in ours also.

Another point deserving the serious attention of Dr. Chalmers, is, that on every sound principle of reason, the clergy are chargeable with every falling off in the people from the truth. The clergy have for ages enjoyed the advantage of infusing their precepts authoritatively into the minds of the young. Their doctrines have been upheld not only by all the weight of revelation and reason which could be adduced in their support, but by positive legislative enactment, for they have been declared to be part and parcel of the law of the land. They have been protected also by penal statutes from all rude assaults from the press. They have been fostered by the countenance of government, and the moral influence of the opulent classes of the community. Finally, the clergy have been endowed with independence and uninterrupted leisure, and, aided by all these advantages, their great duty has been to maintain their creed, and lead the people by means of it, to happiness and virtue. If they themselves seriously announce that infidelity is widely spreading, and that it has seized on the highest members of society, I see no

alternative but to conclude, either that the doctrines are not suited to an advanced state of knowledge and civilization, and cannot be supported by any talents or influence, which none will admit, or that the clergy have grossly neglected their duty, in permitting a true creed, thus fortified and supported, to be endangered by error and infidelity. There is no other example in the history of the world, of truth, so assisted, falling before error.

These remarks proceed on the assumption, that Dr. Chalmers is correct in stating, that infidelity has reached, or is rapidly reaching to high places. If this is not the case, the Doctor committed a most serious mistake in making the charge, for the effect of it will be to excite prejudice in the minds of the pious and well-disposed portion of the community against philosophers, and against the diffusion of knowledge, as leading to infidelity; and this will widen the breach between the different classes of the people, and tend to produce the very anarchy which he so anxiously deprecates.

The views which I have stated, form the current topics of conversation in society at present. I have observed, that many persons who express them warmly among laymen, are less open in their remarks in presence of the clergy. This is wrong, because if the sentiments are generally circulated, it is a dereliction of duty to the clergy to conceal from them their existence. He who warns a man when danger is approaching, is a true friend; and it is in this spirit that I have written, and now request you to publish this letter.—I am, &c. A. B.

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### *Bigotry.*

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THE celebrated lexicographer, Dr. Samuel Johnson, was a member of the Church of England. He was not more distinguished for his learning than for his bigotry. His conduct towards a young female, who, from having belonged to the Establishment, joined the Society of Friends, presents as fearful an instance of infatuated intolerance as can be conceived. No one could question her sincerity, for “her father on being acquainted with her changed faith, informed her, that she might choose between an hundred thousand pounds and his favour, or two thousand pounds and his renunciation, as she continued a Church

woman or commenced a Quaker;" and nobly resolved to obey God rather than man, she chose comparative poverty rather than violate her conscience. Many were the reproaches and mortifications she had to endure, and amongst the greatest, was that of Dr. Johnson's displeasure. The following conversation points most clearly the contrast between the spirit cherished by Church Establishments, and that inculcated by pure and undefiled religion. Rejoiced should we be, could we believe that that exclusive and antichristian spirit had died with Dr. Johnson. But it still exists, obstructing the interchange of the kind offices of social intercourse, converting the smile of friendship into the scowl of enmity, and marring the aspect of religion by the sternness and rancour of fanaticism. Our readers will recognise, in the following conversation, an example of bigotry too similar to those by which many of them have been assailed, to doubt for a moment that it really occurred. They will learn from it, as well as from their own past experience, the duty of exerting all their efforts to uproot the doctrines and the institutions, which encourage such outrages on that charity which is the end of the commandment, whilst, at the same time, they pity the victims of superstition, and manifest their sympathy in their melancholy condition, by showing in their own lives and conversation, that they follow a more excellent way. We take the conversation from Miss Seward's letters:—

It commenced with Mrs. Knowles saying, "I am to ask thy indulgence, Doctor, towards a gentle female to whom thou usedst to be kind, and who is uneasy in the loss of that kindness. Jenny Harry weeps at the consciousness that thou wilt not speak to her."

"Madam, I hate the odious wench, and desire you will not talk to me about her."

"Yet what is her crime, Doctor?" "Apostacy, Madam; apostacy from the community in which she was educated."

"Surely the quitting one community for another cannot be a crime, if it is done from motives of conscience. Hadst thou been educated in the Romish Church, I must suppose that thou wouldst have abjured its errors, and there would have been merit in the abjuration."

"Madam, if I had been educated in the Roman Catholic faith, I believe I should have questioned my right

to quit the religion of my fathers; therefore, well may I hate the arrogance of a young wench, who sets herself up for a judge on theological points, and deserts the religion in whose bosom she was nurtured."

"She has not done so; the name and the faith of Christians are not denied to the sectaries."

"If the name is not, the common sense is."

"I will not dispute this point with thee, Doctor, at least at present, it would carry us too far. Suppose it granted, that, in the mind of a young girl, the weaker arguments appear the strongest, her want of better judgment should excite thy pity, not thy resentment."

"Madam, it has my anger and my contempt, and always shall have them."

"Consider, Doctor, she must be *sincere*. Consider what a noble fortune she has sacrificed."

"Madam, Madam, I have never taught myself to consider that the association of folly can extenuate guilt."

"Ah! Doctor, we cannot rationally suppose that the Deity will not pardon a defect in judgment (supposing it should prove one), in that breast where the consideration of serving him, according to its idea, in spirit and truth, has been a preferable inducement to that of worldly interest."

"Madam, I pretend not to set bounds to the mercy of the Deity; but I hate the wench, and shall ever hate her. I hate all impudence; but the impudence of a chit's apostacy I *nauseate*."

"Jenny is a very good creature. She trembles to have offended her parent, though far removed from his presence; she grieves to have offended her guardian, and she is sorry to have offended Dr. Johnson, whom she loved, admired, and honoured."

"Why, then, Madam, did she not consult the man whom she pretends to have loved, admired, and honoured, upon her new-fangled scruples? If she had looked up to that man with any degree of the respect she professes, she would have supposed his ability to judge of fit and right, at least equal to that of a raw wench just out of her primer."

"Ah! Doctor, remember it was not from amongst the witty and the learned that Christ selected his disciples, and constituted the teachers of his precepts. Jenny thinks Dr. Johnson great and good; but she also thinks the Gospel demands and enjoins a simpler form of worship than that of the Established Church; and that it is not

in wit and eloquence to supersede the force of what appears to her a plain and regular system, which cancels all typical and mysterious ceremonies, as fruitless and even idolatrous; and asks only obedience to its injunctions, and the ingenuous homage of a devout heart."

"The homage of a fool's head, Madam, you should say, if you will pester me about the ridiculous wench."

"If thou choosest to suppose her ridiculous, thou canst not deny that she has been religious, sincere, disinterested. Canst thou believe that the gate of Heaven will be shut to the tender and pious mind, whose first consideration has been that of apprehended duty?"

"Pho, pho, Madam, who says it will?"

"Then if Heaven shuts not its gate, shall man shut his heart?—If the Deity accept the homage of such as sincerely serve him under every form of worship, Dr. Johnson and this humble girl, will, it is to be hoped, meet in a blessed eternity, whither human animosity must *not* be carried."

"Madam, I am not fond of meeting fools any where; they are detestable company, and while it is in my power to avoid conversing with them, I certainly shall exert that power; and so you may tell the odious wench, whom you have persuaded to think herself a saint, and of whom you will I suppose make a preacher; but I shall take care she does not preach to *me*."

The loud and angry tone in which he thundered out these replies to his calm and able antagonist, frightened us all, except Mrs. Knowles, who gently, not sarcastically, smiled at his injustice. Mr. Boswell whispered me, "I never saw this mighty lion so chafed before."

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Sunday Morning.—By John Bowring, Esq. L.L.D.

God of the morning! Thou, the Sabbath's God!

Round whose bright footsteps thousand planets play;
A million beings at Thy mighty nod

Are born; Thy frown turns millions more to clay:
How great Thou art! an unimagined deep

Of wisdom and of power;—Thy laws how sure!
Thy way how full of mystery! Thou dost keep
Thy court among the heavens, sublime and pure

And inapproachable; the tired eye breaks
 Ere it can reach Thee: who can fathom Thee?
 Who read Thy counsels? Thought exhausted seeks
 The path in vain; 'tis o'er the mighty sea,
 On the tall mountains, in the rushing wind
 Or the mad tempest. In a cloudy car,
 Wrapt in thick darkness, rides the *Eternal Mind*
 O'er land and ocean, and from star to star.
 Hast thou not seen Him in his proud career,
 Nor heard His awful voice? Oh, look around,
 For He is always visible, always near!
 Listen to his eloquent words in every sound
 Of zephyr, waterfall, or birds, or bees,
 A thousand songs, these sweet and these sublime,
 All nature's intellectual harmonies,
 And the soft music of the stream of time.
 See Him in the vernal beauty of the flower,
 In the ripe glory of the autumnal glow,
 In summer's rich and radiant festal hour,
 In winter's fairest, purest robes of snow.
 There art Thou: Not in temples built by the hand
 Of vanity; by the unproductive toil
 Of the hot brow; or by the fierce command
 Of tyrants, or with shame-collected spoil.
 Thy temple is the universe; Thy throne
 Raised on the stars; Thy light is every where,
 And every where songs to the Eternal One
 Are offer'd up; nor can the listening ear
 Mistake that homage which all time, all space
 Pours forth to Thee:—what sense so dark and dull
 That sees not Thy bright smile on nature's face?
 Who Thy high Spirit, pure and beautiful,
 Tracks not throughout existence? All we have
 And all we hope for is Thy gift, and man
 Without Thee is a feeble, fetter'd slave,
 Driven by the winds of passion without plan

Or purpose, or pursuit becoming. Thou
 Art great, and great are all Thy works, and great
 Shall be Thy praise: before Thy throne we bow;
 To Thee our prayers, our vows we consecrate.
 O Thou Eternal Being! clad in light,
 I, in the dust, before Thy presence fall,
 And ask for wisdom in Thy hallow'd sight
 To lead my steps to Thee. How calmly all
 Sleeps in the stillness of the Sabbath-morn,
 As if to sanctify the sacred day:
 The spirit of peace, by the mild zephyrs borne,
 Glides gently on the tranquil morning's ray,
 And in a solemn pause all nature seems
 To feel the present Deity. He speaks
 In the twilight melodies—smiles in the fair beams
 Which from his locks the star of morning shakes;
 Heaven is His canopy—his footstool earth—
 A thousand worlds His throne. O Lord! to Thee,
 Noblest and mightiest—Source of light, of worth,
 Be praise and glory through eternity!

REVIEW.

Christ and Christianity. Sermons on the Mission, Character, and Doctrine of Jesus of Nazareth.—By W. J. Fox. 2 Vols.

IN our last Number, p. 246, 247, we gave a brief account of the contents of these volumes. We have now the pleasant office of presenting our readers with extracts. In the first Sermon, "Christ the desire of all nations," Mr. Fox portrays the longings of the human heart after instructions and discoveries greater and purer than earth had yet unfolded, and then shows that these holy desires were fully answered in the mission of the Son of God.

"The principle of love, the sense of moral beauty, are not less deeply rooted in our constitution, nor have they been less active, than the less noble, the debasing passion of fear. Tradition, poetry, mythology, philosophy, are all rich in aspirations after something far purer, lovelier, brighter, than the world has ever seen.

The feeling might be traced in a thousand intermediate forms, through the immense gradation from barbarian fictions of a golden age of innocence, to the lofty dreams, and unearthly reveries, and shadowings forth of spiritual perfection, in the mystical philosophy of Plato. All fiction tells this truth that humanity has the wish and the want for something above its present moral condition: and that while it is of the earth, earthy, it aspires to be, and would now see and love that which is as are the angels of God in heaven. Hence tales of long-past ages before the world grew corrupt, when all was infantine simplicity and innocence; and of coming ages when goodness shall re-appear and elevate the race perhaps to earthly immortality. Hence contemporaneous fictions of happy valleys and blessed islands, far in the west, where the sun shone benignantly after traversing a guilty and a troublous world. Hence the characters in whose conception romance and poetry delight, with all their godlike attributes. They are the prayer of the universal human heart to nature and to God to show us, though it be but for once, the blessed sight of humanity in its best estate, free from guilt, from weakness, from impurity, from selfishness, without stain, spot, or soil; the softened but unclouded reflection of its pure and holy Creator. And God granted the prayer in Jesus of Nazareth. There was the purity of infancy with the full developement of maturity. There was tenderness without weakness, and energy without harshness. He benevolently consorted with the vilest, while his goodness shamed the righteousness of the severest. He was in the house of feasting and in the house of mourning, and the heart revered and blessed him in them both. He was in the bosom of his Father, and unfolded the truths of heaven and the mysteries of eternity, and the while his eye rested in love and gladness on the sparrow's wing and the lily's blossom. He wrought miracles and wiped away tears. He was not of the world; that world which he lived and died to redeem. By his side on the couch at the last pascal supper, by the foot of his cross as he was expiring, his eye and heart rested on 'the beloved disciple'; that heart whose universal benevolence so identified him with humanity that he was one with the whole human race, who all live in him as they died in their first progenitor; 'for as by man came death, by man came also the resurrection of the dead; and as in Adam all die, so in Christ shall all be made alive.' "

In the 5th Sermon, the characters of the Baptist and of Christ are finely discriminated.

“The character of the Baptist is of high worth, and a fine model for a reformer. His austere simplicity of manners, especially at his years, was adapted to strike with reverence. Such a man preaching in the wilderness, could not be heard by the crowds which resorted thither, without a deep impression. His manner was fearless and vehement. He dealt in no measured terms nor gentle insinuations. His rebuke was indignant and even awful. Its force was not frittered away in general declamation. He classed his hearers, and their vices, and spoke to each of his own enormities. He came like an accusing spirit from another world, untouched by men’s frailties, and unexposed to their retorts, to brand the guilty, and humble the proud, and reform the nation. His preaching passed over the land like a thunder-storm, while the ministry of Christ came like the gentle shower that follows it. In the contrast between the character of John and that of Jesus, and the selection of such an one as the latter for the Messiah, we trace the wisdom and the benignity of Providence. He had all the firmness of the Baptist. He lacked nothing of his love of virtue, or hatred of sin. But he showed more pity for the sinner, more tenderness for the erring, more brotherhood towards man. He was not less pure—and it was not the purity of separation, but that, more illustrious, which mingles with the erring, yet is unpolluted. John pitched his tent in the remote wilderness; but the Evangelist says of Christ, that “he tabernacled among us.” Their characters were marked by differences analogous to those of the scenery in which their early years were passed. John was the child of the wilderness. He was brought up at a distance from society, and more familiar with the face of nature than with that of man. The rock was his couch, and the woods were his shelter, and the elements his companions and playmates; and beneath the naked heavens was the Sabbath temple of his solitary worship. It is probable that he was at an early age, an orphan, and loved the desert which received and sheltered him in its dreariness, and it became a congenial home to his stern and lofty mind. Jesus was nurtured in a family, and that family lived in society. A mother’s arms were around him, a father’s care was over him, and brethren (near relatives at least, if not brethren literally) accompanied his youthful progress. The nature in which *he* lived, was subdued and softened and fertilized by man. And he had youthful companions and aged monitors, and the people of the village knew him, and he communed with humanity, and felt the touch of sympathy, and heard the voice of

praise, and went with the multitude to the synagogue and the temple, and he grew in favour with God and man. And when public view was fixed on the Baptist, it beheld one who seemed to scorn men's effeminacy, and not feel some of their wants, and not heed others, and have no dependance on his fellow-creatures, and his food and clothing, his vest of camel's hair, his leathern girdle, his locusts and wild honey, were all such as the wilderness readily supplied; while Jesus adopted the more usual food and raiment of his countrymen, as neither superior to their infirmities nor indifferent to their enjoyments. And while John only came over society like a comet, filling with dismay, not seeming to belong to the system which he threatened, and having intercourse with men but to denounce their vices and alarm their fears;—Jesus rose upon their dwellings, like the daily and nightly lights of heaven. When marriage spread the feast of gladness in their halls, he was there; and when anxiety prepared the couch of sickness, or death made a house of mourning, still he was there. John's language partook of his own stern simplicity—his discourses were brief, impassioned, full of denunciation; while the general character of our Lord's was a melting compassion, winning the sinner to relent, and the penitent to hope; and often was there thrown over his doctrine, a lovely veil of allegory, which, while it hid nothing from the understanding, would spare the feelings much of irritation. John wrought no miracles; if he had, to have comported with his character, they must have been miracles of judgment; Christ did, and his were miracles of mercy. In the Baptist, was personified the sternness of the Law—in Christ, the benignity of the Gospel. However just our veneration for the former, however admirable the adaptation of his character to his peculiar duty, and whatever the propriety of its imitation in some emergencies, there can be no doubt of the advantage of that of Christ for the more important station which he held. He was to be not merely the reformer of Jews, but the Saviour of men. In the one, national peculiarities, and the qualifications which that nation's state particularly required, were to be boldly thrown out; in the other, there was a similar propriety in their being kept subordinate to qualities which act upon the universal sympathies and wants of mankind. Accordingly, we always think of John as a Jew; but it is usually with something of effort, with a direct reference to the historical fact, with a feeling that though it was undoubtedly so, yet that we are limiting what was naturally universal, that we think or speak of

Jesus under that appellation. It is assigning to one country what belonged to the world. This is just the sensation with which one sent to save the world, should be regarded. It increases the power of his instructions. They spread beyond a local and temporary application. We read them as discourses to ourselves, not as the mere historical record of discourses to others. They are the common language of nature and the human heart. The lapse of ages does not diminish their force, or veil their beauties. In his pleadings we feel that so he would, and so he does, plead with us. With such friendliness he wins our affections, and charms us to our own good. The Mediator between God and men, is not the Jew, but the man Christ Jesus. He sprang from their earth, but he enlightens all countries. He was born of their race, but he is the desire of all nations. It is well that the faith of all should be connected with him, and their hopes also. We seem to recognise a more complete identity, a closer fraternity, than merely that of a common mortal nature with him, and pass the more readily from his resurrection to the universal resurrection. He cannot be separated from the objects of his heart's benevolence. Where he is, there shall we be also."

The Sermon on the Temptation of Christ is one full of interest. It gives, we think, the only rational and Scriptural interpretation of a subject on which men have often puzzled and perplexed themselves; and, respecting which, ideas no less degrading to Christianity, than derogatory to the character of the Sovereign Father, have too commonly been entertained. Our extract is not with immediate reference to the temptation—that portion of the Sermon should be read in connection and entire—but the passage we select is one descriptive of the moment when Jesus began to preach.

"What a moment was that for the world, little as the world then heeded it! Monarchs were issuing their decrees; and priests were officiating in their temples; and philosophers were teaching in their schools; and politicians were immersed in the fancied profundity of their schemes and far-sightedness of their calculations; and poets were singing their country's gods and their country's eternal glory; and the ambitious were shaping and fixing the steps of the ladder that ascends to power; and the Epicureans were revelling on their couches at their banquets; and slaves were crouching in the dungeon, or howling under the lash; and the multitude of Rome was applauding the bloody sport of the amphi-

theatre; and that of Corinth was shaming the brute creation in the unbridled license of sensuality; and that of Ephesus was glorifying Diana; and that of Athens hearing or seeking some new thing: and what peals of ridicule would have overwhelmed the impertinent absurdity, (as they would have deemed it,) had any uttered it, that in the petty country of Judea, or in the little contemptible province of Galilee, an obscure peasant, the son of a carpenter, was then beginning to preach, and by that act beginning the subversion of the Roman empire, the revolution of its manners, philosophy, religion; the completest change from what then was, that could be conceived, and to which all other convulsions were comparatively unworthy, the notice of history! Yet so it was. They were in all their pride, and pomp, and fame, and luxury, and seeming durability; and he apparently as little to be heeded, as, by the powers that be, the meanest itinerant who in some remote village may gather, in street or field, a peasant auditory around him; and now, they are a pile of ruin, at the base of his cross, and their history is ransacked to afford illustrations for a sentence of the record of his sermons."

"Christ's conversation with Nicodemus" is an excellent discourse. There is a passage in it which well deserves the serious consideration, not only of those who "halt between two opinions," but likewise of those, who in their own minds separating truth from error, are deterred by worldly motives from marking that separation, by an open and honest profession of despised and unpopular truth.

"There are two sorts of timidity which we must distinguish here, the one affecting the operations of the intellect, and the other the outward conduct. A man may have little anxiety as to whether he please or displease his fellow-creatures; he may have no eager thirst for their applause, no paralyzing apprehensions of their opprobrium; he may not care about perilling honours or profits by an honest religious profession; he may even defy obloquy and persecution; and yet be as arrant an intellectual coward as ever existed, afraid of venturing, in speculation an inch from the beaten track; afraid of examining either the basis or building of his faith, and touching either its pillars or its ornaments; afraid of losing sight of his priest, lest he should be mazed in a wilderness of doubt; afraid of a new opinion, a new thought, or a new book, if it wear a questionable shape. In others, the symptoms are directly opposite: they read, examine, reflect, decide, reject, and adopt, with freedom and courage; but there their freedom

and courage end; and when they should proceed to profess, to attack the error they have renounced, to promulgate the truth they have embraced, they become mere slaves and cowards. They are afraid of the frowns of the great; afraid of the prejudices and violence of the multitude; afraid of injuring their worldly circumstances; afraid of losing the friendship of their associates; afraid of forfeiting a station in which they may be very useful; afraid men are not yet prepared to hear the truth; and more justly than all, afraid that they are not the firm, bold, and zealous persons who can consistently tell it. This is really the worse and baser sort of timidity of the two. It was that of Nicodemus. His convictions (for he was certainly convinced that Jesus was a prophet, and most probably that he was the Messiah) show mental courage. They show his conquest of prejudices, which in his station, even with a good man, might be very strong, and demand a powerful effort. But it all ended in coming to Jesus by night. As this last kind of timidity has a cast of worldly prudence in it, we must, I fear, add that to the notion already formed of Nicodemus, and yet further combine somewhat of a cunning and cautious ambition. He would not risk all with the Sanhedrim and Judaism, but he also wished to have an interest in the kingdom of heaven. He aimed at serving God and Mammon. He desired, in the event of Christ's success, to be one of his teachers, agents, or officers, and yet not, in the mean time, to break his connection with the Pharisees, or forfeit his high station. He would remain at the top of the wheel even while it revolved. He would be a secret friend during the season of opposition, suffering, and labour, yet in honour when came the period of success and glory. He would not only not be hostile to either, but be in esteem, friendship, and office, with both. A perilous state for integrity, though it may have been ventured upon without the previous forfeiture, as was his case, for his timidity was not yet hypocrisy, nor his unavowed friendship treachery; though it is difficult to see how both could have long remained without their so degenerating. Every one drawn towards such a vortex should fervently repeat the prayer, not to be led into temptation, and take heed not to stultify his own devotions by plunging into it without being led."

(To be Continued.)

THE SELECTOR.—No. I.

[UNDER this head we intend to give extracts from works, old and new, illustrative of the struggles of mankind for freedom of conscience, their efforts to promote knowledge and virtue, and to disseminate rational and scriptural views of duty and of God. The aid of our correspondents is also solicited.—*Edit.*]

*Conference between John Roberts, a Quaker, and
Nicholson, Bishop of London.*

SOME time after, my father had three conferences with Nicholson, Bishop of Gloucester, introduced in the following manner: An apparitor came to cite my father to appear at the Bishop's Court; but he told my father he could not encourage him to come, lest they should ensnare him, and send him to prison. At the same time he cited a servant of my father's, named John Overall. My father went at the time appointed, without his servant; and when his name was called over, he answered to it. The discourse that occurred was in substance as follows:

Bishop. What's your name?

J. Roberts. I have been called by name, and answered to it.

Bishop. I desire to hear it again.

J. Roberts. My name is John Roberts.

Bishop. Well; you were born Roberts, but you were not born John. Pray, who gave you that name?

J. Roberts. Thou hast asked me a very hard question, my name being given me before I was capable of remembering who gave it me. But I believe it was my parents, they being the only persons who had a right to give me my name. That name they always called me by, and to that name I always answered; and I believe none need to call it in question now.

Bishop. No, no; but how many children have you?

J. Roberts. It hath pleased God to give me six children; three of whom he has pleased to take from me; the other three are still living.

Bishop. And how many of them have been bishop'd?

J. Roberts. None that I know of.

Bishop. What reason can you give for that?

J. Roberts. A very good one, I think; Most of my children were born in Oliver's days, when Bishops were out of fashion. [At this the Court fell a laughing.]

Bishop. But how many of them have been baptized?

J. Roberts. What dost thou mean by that?

Bishop. What! don't you own baptism?

J. Roberts. Yes; but perhaps we may differ in that point.

Bishop. What baptism do you own? That of the Spirit, I suppose.

J. Roberts. Yes. What other baptism should I own?

Bishop. Do you own but one baptism?

J. Roberts. If one be enough, what needs any more? The Apostle said, "One Lord, one faith, one baptism."

Bishop. What say you of the baptism of water?

J. Roberts. I say, there was a man sent from God, whose name was John, who had a real commission for it; and he was the *only* man that I read of who was empowered for that work.

Bishop. But what if I make it appear to you, that some of Christ's disciples themselves baptized with water, after Christ's ascension?

J. Roberts. I suppose that's no very difficult task; but what is that to me?

Bishop. Is it nothing to you what Christ's disciples themselves did?

J. Roberts. Not in every thing; for Paul, that eminent Apostle, who I suppose thou wilt grant had as extensive a commission as any of the rest of the Apostles; nay, he says himself, he was not a whit behind the chiefest of them, and yet he honestly confesses he had no commission to baptize with water; and further says, *I thank God I baptized none but such and such; for*, says he, *I was not sent to baptize*, i. e. with water, *but to preach the gospel*. And if he was not sent, I would soberly ask, *who required it at his hands?* Perhaps he might have as little thanks for his labour, as thou mayest have for thine; and I would willingly know, *who sent thee to baptize?*

Bishop. This is not our present business. You are here returned for not coming to Church. What say you to that?

J. Roberts. I desire to see my accusers.

Bishop. It is the minister and church-wardens. Do you deny it?

J. Roberts. Yes, I do: For it is always my principle and practice to go to church.

Bishop. And do you go to Church?

J. Roberts. Yes; and sometimes the *church* comes to me.

Bishop. The *Church* comes to *you*! I don't understand you, Friend.

J. Roberts. It may be so. 'Tis often for want of a good understanding that the innocent are made to suffer.

Apparitor. My Lord, he keeps meetings at his house, and he calls that a *Church*.

J. Roberts. No; I no more believe my *house* to be a *church*, than I believe what you call so to be one. I call the *people* of God the *church* of God, *wheresoever* they are *met* to worship him in spirit and in truth. And when I say the *church* comes to me, I mean the *assembly* of such worshippers, who frequently meet at my house. I do not call that a *church* which you do, which is made of wood and stone. *That* is but the workmanship of men's hands; whereas, the *true church* consists of *living stones*, and is built up by Christ, a *spiritual house* to God.

Bishop. We call it a church *figuratively*, meaning the place where the *church* meets.

J. Roberts. I fear you call it a church *hypocritically* and *deceitfully*, with design to awe the people into a veneration for the *place*, which is not due to it, as though your *consecrations* had made that house *holier* than others.

Bishop. What do you call that which we call a *church*?

J. Roberts. It may properly enough be called a *mass-house*, it being formerly built for that purpose.

Apparitor. Mr. Roberts, it is expected you should show more respect than you do in *this place*, in keeping on your hat.

J. Roberts. Who expects it?

Apparitor. My Lord Bishop.

J. Roberts. I expect better things from him.

Bishop. No, no; keep on your hat: I don't expect it from you. A little after, the Bishop said, Well, Friend, this is not a convenient time for you and me to dispute; but I may take you to my chamber, and convince you of your errors.

J. Roberts. I shall take it kindly of thee, or any man else, to convince me of any *errors* that I hold, and would hold them no longer.

Bishop. Call some others.

THE CHRISTIAN PIONEER.

GLASGOW, *April 1, 1831.*

IN our Number for March, we gave an account of a public meeting at Cork, of such as think that every Church ought to support itself. We now insert the Resolutions passed by that meeting.

That the revenues required to afford the various forms of religion, full and adequate means for building and supporting edifices, paying ministers, &c. ought, and could be voluntarily subscribed; as it is well known, that Roman Catholic and Protestant non-conformists, and also a large portion of the members of the Established Church, would prefer providing for their own religious wants, and object conscientiously to being compelled either to uphold or derive support from other religious denominations.

That it is not ascertained how any country can thrive, the labouring population of which has to sustain two or more religious hierarchies; that in Ireland nine-tenths of the people have to uphold the churches of their consciences, and also the church of the law, which expense seems to be insupportable any longer, under the poverty which extends through the agricultural and artisan classes, and which oppresses the industry of the manufacturers and traders of Ireland.

That the diocese of Cork and Ross is at present vacant, which places at the disposal of his Majesty's Government a revenue of at least £6000 per annum, which large sum might be appropriated to charitable purposes, or to the relief of civil or ecclesiastical taxation; and, as many of us think, with advantage, rather than injury, to the cause of religion in the diocese.

That we cannot defend places, or endowments, which, under the name of vested rights, are too often established wrongs, yet we humbly conceive that a better appropriation of the temporalities of the See in question is facilitated by the fact, that no individual injury will be effected.

That mankind have not been left any precept in the Christian religion, nor example in the practice of its inspired founders, recommending to our approbation or imitation the mode of supporting religion adopted by the Established Church. That while we cannot find any Scrip-

tural sanction for such a procedure, it is known to violate all the rules of expediency and good policy, and by exciting the bitterest resentments and jealousies between man and man, between ministers and people, to retard or subvert the exalted objects of the Christian religion.

That we do humbly beseech our most gracious Sovereign to withhold the issue of his permission to elect a bishop for the diocese of Cork and Ross, until we have opportunity to petition Parliament for a law, dictating that every form of religion shall be allowed to sustain itself, and be freed from the oppression of sustaining other churches, or until the intention of the King's Ministers is known on this subject, which is so important to the prosperity, peace, and happiness of Ireland.

That we disavow, in the most unqualified manner, any intention of transferring the temporalities at present enjoyed by the Established Church to any other hierarchy, and that we do pronounce the calumny which would impute to us such intention, as part and parcel of that system of misrepresentation, which confounds reform with revolution, and redress of grievance with imposition of wrong, because opposed to the unjust and selfish pretensions of its upholders.

DIED, on Saturday the 5th February, in the 27th year of his age, the Rev. John Hincks, minister of the Unitarian Congregation, Renshaw-Street, Liverpool. He was interred in the burial-ground adjoining the Chapel, on Friday 10th. The Rev. John Grundy officiated at the funeral; the service was performed in a solemn and impressive manner; the attendance was numerous, and the people were deeply affected. The deceased had rendered himself, by his amiable manners, and benevolent dispositions, the object of esteem and respect, not only to his own congregation, but to all who were in the least favoured with his acquaintance.

On Sunday morning, a Funeral Sermon was preached in the Chapel, by the Rev. J. G. Robberds of Manchester, to a numerous and deeply affected audience. The text was from Lamentation iii. 33: "For he doth not afflict willingly, nor grieve the children of men." The publication of this discourse would do much good, not only as affording consolation to the bereaved family who mourn the loss of a dear and much valued relative, and to a con-

gregation who lament the early death of their minister, with all the blossoms of promise upon him, which led them to look forward to a long and useful connection; but, as exhibiting to the professors of Christianity at large, the superior tendency of Unitarian views of the character and government of God, to produce calm resignation to the will of our heavenly Father, and peace and happiness under the trials and difficulties of the present life, while they strengthen and invigorate the hope of immortality, founded on the promise of him, who, through sufferings of an hour, leads his children to an endless state of felicity, and to those joys that are at his right hand for evermore.—B.

The following Hymn written for the occasion, was sung after the Funeral Sermon:

“He being dead yet speaketh.”—HEB. xi. 4.

Hark! Christians, to the tones that fill
Each listening mourner's ear,
“He being dead yet speaketh still,”
His voice is hovering near.

Oh listen *now*, though once the sound
Might coldly touch thy breast,
Those gentle accents float around
From mansions of the bless'd.

They speak to youth in warning strain
To shun temptation's way,
Nor venture midst the pleasures vain
Of life's delusive day.

They speak to those in manhood's pride
As they were wont to speak,
To lay their worldly trust aside,
And better riches seek.

And gently to the infant band,
They tell of heavenly things,
And speak of that enduring land,
Where endless pleasure springs.

And to the Christian bent with years,
They breathe in words of love,
And bid him lay aside his fears,
And find his rest above.

Oh, not in vain his death shall be,
Whose life so brightly shone,
For “being dead yet speaketh he,”
In accents all his own.

So, though we ne'er shall see him more,
Within this hallow'd Fane,
Yet let us live his virtues o'er,
Nor make his labours vain.

THE
CHRISTIAN PIONEER.

No. 57.

MAY, 1831.

Vol. V.

On the Missionary Enterprise.

THE month of May is the season when the annual meetings are held in London, of the numerous religious and charitable societies, for which Great Britain has within the last half century become signalized. The period of the year is an auspicious one. There is, it appears to us, a harmony between the season and the objects of these institutions. A spirit of kindness and reciprocity is felt in spring, through the wide range of animal and vegetable existence. The earth begins to put forth her ample treasures for man and beast—the trees bud and blossom to regale the senses—the song of the bird is poured profusely forth, gladdening and quickening the heart—the heavens assume a fuller and a brighter radiance. The bountiful spirit of beneficence seems in activity through the whole frame of nature. What exquisite forms, what inimitable colours, come forth on every side! How rich and pleasant to the eye is the covering of the fields! On every tiny leaf, creatures abound, happy in their being and useful to man. No where does the eye fall, but it is met by instances of the beauty and affluence with which the hand of God now strews the lap of nature. What is the voice of these several tokens of the divine love? Do they not bid the intelligent creation to go and do likewise? Are they not fitted to kindle the flame of benevolence in the human breast? Is there not a holy contagion in the season? Is it surprising, that when the earth and the heavens smile and are glad, for the gifts which they convey from God to man, that the recipient, catching the spirit that prevails, should feel his heart warming with love—teeming with benevolent plans—and prompting him to do good and to communicate? Is it surprising, that when the physical creation is gathering riches and loveliness on every side, that man in imitation of his Maker, should seek to spread verdure and abundance over the waste and desert places of the moral world? The season with all its varied influences, prompts the human mind to feel benignantly,

and to act generously. It is natural for it to infer, that if it has received, it is under an obligation to give. It is natural, we say, for traces of this inference are to be found in every period of the world's history. In primeval times, the sense of the obligation here implied, led to the institution of sacrifices, by which a portion of his bounties was consecrated to the Deity in acknowledgment of his goodness and the offerer's gratitude. But more acceptable to God, and more honourable to man, are the oblations of mercy and beneficent deeds, by which the Christian now seeks to express his sense of gratitude and accountableness to the Giver of every good and perfect gift. The conviction of the duty under which he lies, to communicate happiness, is likely to be felt by man chiefly when he is receiving most largely of its blessings. In spring, therefore, when the contrast between privation and abundance—deformity and beauty—cheerlessness and gaiety, is the most strongly marked—when old things are passed away with all their chill and penury, and all things are become new and glorious and abundant, the human heart will, if ever, glow with love to God and good will to man, and seek to find the proper exercise of its affections, in promoting the purposes of the one and the happiness of the other. Accordingly, we find that in May the Romans, confessing the quickening power of spring, made sacrifices of their plenty to *Bona Dea*—to the earth, that is, considered as the prolific source of human happiness. But while the gods were honoured, man was neglected. They sacrificed the sacrifice of thanksgiving, but not the sacrifice of mercy. This fault attached to all the services by which they sought to express their homage to a superior power. They knew not, that God is honoured when man is benefited; they knew not, that to relieve the sufferer, and to enlighten the ignorant, are sacrifices with which the common Father is well pleased. No, of these great truths they knew nothing. Their conduct was in unison with their ignorance. Where in the writings of the ancients, can we read of plans of godlike mercy, and deeds of large benevolence? If cases can be named, they are few and far between—they stand a few insulated exceptions. Beneficence was not a principle of action to bodies and to nations. It brought not together the hearts and energies of thousands. No congregated masses were under its acknowledged sway. The ills of our nature were, to say the least, as heavy and nu-

merous then as they are now. There was the sick man, without a physician—and the afflicted, without solace—and the ignorant, without hope of instruction—and the poor, without bread to sustain, or a roof to shelter him. Yet the voice of mercy was not heard, the deed of mercy was not done. Of what was falsely deemed honour to the gods, there was abundance. Enough was squandered in empty shows—in supplying the altars, or supporting priests, to have, if well expended, informed the minds and amended the hearts of depraved myriads. But the ignoble vulgar attracted the attention of the legislator, the patriot, or the philosopher, only so far as was needful to promote their own selfish views.

Whence arose this general neglect of the ignorant, the infirm, and the destitute, but from the absence of divine guidance? The human mind was in its essential features the same as it is now—as fitted, considered in itself, to originate schemes of benevolence, as in this day, when they abound on every hand. Yet no such schemes were devised. How then is it, that they now exist, and that so abundantly? How is it, that the human mind has taken a direction entirely new? How is it, that beneficence is now the recognised principle of action to societies and individuals so numerous? Here is a change, a great and a wide extended change, in the conduct of men. Whence is it? Does not the existence of a fact, no less novel than striking, require the admission of an extraordinary cause? That cause we find in Christianity. Look at its spirit and teachings, and you will see how fitted they are to give that direction to the mind, which it has assumed. In them you see an influence more than adequate for the production of the effects in question, and you can find that influence in no other quarter. This system only was equal to give that direction and impulse to the mind, which we know it received contemporaneously with the publication of the Gospel; which, amidst ten thousand hostile influences, it has never lost, and which it is now beginning to feel in something like their proper efficacy. Modern and ancient times are contrasted by many circumstances, but by nothing more strongly than by the spirit of beneficence. We do not know that there is one charitable institution, even the germ of which can be traced up to an age prior to the introduction of the Christian religion. Certainly, the majority of them grew up subse-

quent to, and in consequence of, the prevalence of the Gospel.

Here, then, we have an entirely new state of mind produced, and need in consequence an entirely new instrument to account for its existence. Christianity, we therefore conclude, is not composed of scattered fragments of heathenism. It had no existence prior to its promulgation by Jesus Christ. It arose with him. It began forthwith to change the aspect of the moral world. It trenched forthwith on the dominion of selfishness, by introducing a rival power. A new spirit was created under its influence, and therefore it was itself a new creation.

We argue further, that this creation was a work not of man, but of God. An adequate cause of the merciful spirit by which it is characterised, can be found in nothing short of the God of all mercy and love. Are the elements for the formation of Christianity, to be found among the Jews, whose narrow spirit is described in the parable of the good Samaritan with equal truth and beauty? How could a system of universal benignity, be originated by a people whose exclusiveness and illiberality were matters of remark and condemnation, even among the heathen? If the Jew was unable to frame and expound the law of universal love, shall we succeed in finding a cause equal to its production among the Greeks or Romans? We have already spoken of the practical indifference to human wants, which prevailed throughout the heathen world. Were there then any speculative principles, any striking example, that could lead to the formation of a system, of a spirit so benign and beneficent as that of the Gospel? We say, without hesitation, No. Were not the efforts of all the ancient philosophers—the best of them, Socrates not being excepted—limited to a few chosen disciples, who could promote their teacher's fame, or augment his influence or his wealth? At the utmost, did they extend beyond the precincts of a petty state, or of a people itself but a fraction of the human family? The ancient philosophers seem never to have had the idea of extending their regards to the many. On the contrary, they generally held the multitude in contempt, as unworthy of their notice, unable to appreciate their speculations, or designed by nature to live and die in servitude. Even if they had set themselves to give to their fiction of a perfect man, a local habitation and a name, they would never have thought

of investing him with the attributes of compassion and universal philanthropy. In proof of this, we appeal to the account which Porphyry has given of Pythagoras. "His soul, also conformable to the invariable temperament of his bodily appearance and constitution, bespoke always the uniformity of his manners and affections from his countenance. For neither did it receive any diffusion from pleasure, nor contraction from uneasiness; nor was he ever discovered under any agitation of joy or sorrow. No man saw him at any time either smile or weep." Pythagoras was one of the most illustrious personages of heathen antiquity; and doubtless his eulogist chose those features in his character, for which he was most noted, and which would chiefly recommend him to the pagan world.

Fiction, in every age, bears a relation to reality. It is a union of the scattered elements of reputed excellence. If, then, the character of Jesus had been fabricated, he never would have been set forth, as weeping by the side of his friend's tomb, nor at the infatuation of his countrymen—he never would have uttered the golden law of universal love, nor established a system of universal brotherhood. Virtues he might have had—excellences there might have been in his teachings; but these virtues and excellences would, in the language of Pope, have been "fixed as in a frost." The elements therefore, we conclude, of that religion which makes charity the perfect and universal bond, existed not either in Judaism or Heathenism. Whence, then, was it, if not of God? Here we find a cause fully equal to the effect in question, and no where else. The benign spirit of Christianity, and the benign spirit of Jesus, are in delightful harmony with the character of that Being who is emphatically designated Love. A system of universal love and universal brotherhood, is what might be expected from a common Creator and a common Father. It is a gift worthy of the only God to give—it is a gift of such excellence, of such unprecedented merits, as could proceed only from the great Fountain of mercy.

It may serve to enhance our estimate of the glorious Gospel of the blessed God, if we subjoin, that the merciful and catholic spirit, of which we have spoken largely, redounds to the honour of the system. This proposition needs not proof; it will be, in the present day, admitted

as soon as read. We shall content ourselves, therefore, with such illustrations of the activity and power of this spirit, as may be drawn from the religious and charitable institutions of this kingdom. We may however remark, that there is on record a singular attestation of the excellence of the benign spirit of the Gospel, which, proceeding from an enemy, is deserving notice. The Emperor Julian, when engaged to bring back the civilized world to the profession of Paganism, being fully aware of the hold which Christianity had on the minds of the people, by reason of the acts of love and mercy to which it led, and for which its followers were much celebrated—enjoined, in the most persuasive language, yet with but small effect, the duties of benevolence. His priests he, as Sovereign Pontiff, orders to recommend the universal practice of those virtues—promises to assist their indigence, from the public treasury—and gives directions for the building of *Xenodochia*, or hospitals, where the poor both of the Pagan and the Christian systems might be equally received. We add the words of Gibbon: “Julian beheld with envy the wise and humane regulations of the Church; and he very frankly confesses his intention to deprive the Christians of the applause, as well as the advantage which they had acquired, by the exclusive practice of charity and beneficence. The same spirit of imitation, might dispose the Emperor to adopt several ecclesiastical institutions, the use and importance of which were approved by the success of his enemies. But if these imaginary plans of reformation had been realized, the forced and imperfect copy would have been less beneficial to Paganism, than honourable to Christianity.” His designs and efforts did little more than afford an involuntary homage to the faith of his earlier days. Beneficence and Heathenism were incompatible.

We are ourselves strongly impressed with the contrast of which we have spoken, between ancient and modern days. The religion of Jesus makes a powerful appeal to our bosoms, on the ground of its adaptation to the ignorant, the sufferer, and the depraved; and the more persuasive is its voice, when it bids us turn from scenes of mercy which abound before our eyes, to the day when philosophers, poets, patriots, statesmen, and orators flourished, whose merits have rarely been equalled, perhaps never surpassed, but who were wholly ignorant of the royal and

Christian law of love. Perfect in many other things, the age was but an infant in mercy. And in this divine virtue, these giants of ancient times are now out-done by many who earn their bread by the sweat of their brow, and hold on with difficulty the humble and noiseless tenor of their way. Yes, the conscientious and active teacher of a Sunday-school, however lowly his condition, is possessed of virtues and performs actions which render him, to every well constituted mind, an object of respect, before many of those whose names and deeds are blazoned in the page of history. His tongue is apt to teach—his feet are swift to succour the needy—and though narrow may, of necessity, be the sphere of his influence, the law of universal love is in his heart.

(To be Concluded in our next.)

The Recollections of Jotham Anderson.

(Continued from page 268.)

THE entrance on the ministry is a period of anxiety and excitement of spirit, to which no one can look back, even after the lapse of years, without a throb of emotion. To a conscientious man, who feels the weight and responsibility of the office, the exercises of that season are deep and trying. About to appear as the messenger of God's word to the souls of men—to be the herald of eternal truths—to be a fellow-labourer with Christ in the work of human salvation, and the bearer of the prayers and intercessions of men to the mercy-seat of heaven; his spirit is oppressed, and trembling, and ready to faint—for how can he discharge so various and awful vocations? But then, again, when he considers the incalculable importance of the work to which none other on earth is to be equalled; when he thinks of the honour of bearing part in it, the shame of drawing back, and the wide field for doing good—his spirits become animated, and he girds himself for the toil with alacrity and zeal. It seems as it were but yesterday, that I was passing through this alternation of hopes and fears, of exhilaration and despondency. I still see the chamber which I paced for hours, anxious and sleepless, night after night; and where I gradually gained resolution to begin the sacred work. Forty-seven years are past and gone, but it is fresh as the memory of to-day. I have, in

those years, passed through heavy vicissitudes of earthly lot, and waves of trouble have rolled over my heart, enough to obliterate from it every trace of that early anxiety. But it abides vividly in my memory, and the old man of seventy-two feels over again as he writes, all the solitudes of the youth of twenty-five.

It was on the third of September, that after a ride of twenty miles, I reached the village where my father had recommended me to make the first trial of my gifts. I bore a letter from him in my pocket to Mr. Carverdale, the infirm minister of the place, offering my service to aid him on the sabbath. The sun was just throwing its last beams upon the spire of the meeting-house, as I came upon the little common where it stood, and cast my eyes around in search of the minister's house. This is easily known in a country village, and I immediately rode up to a neat cottage with a small yard before it, which stood just back of the meeting-house, and was almost lost amid the trees which threw their aged branches around and over it. The old gentleman was sitting in his arm-chair at the open door, looking out upon the setting sun. I alighted and approached him with the letter in my hand. While he was engaged in reading it, I had leisure to collect myself, and study the appearance of a man whom I had not seen since I was a child, and to whom I was an entire stranger. He was a tall, thin man, whose few remaining hairs were white with the hoary frost of age, and his countenance marked with years and suffering. But there was a majesty and serenity in it which struck me with awe, and would have become an apostle. I think St. John might have looked so, when he was carried into the church, as he approached his hundredth year, to repeat his customary benediction, *Little children love one another.*

"You are heartily welcome," said he, when he had finished the perusal of the letter, "and I thank your father for his kindness in sending you. But he was always kind, and I can present no better prayer for his son than that he may be like him. I was doubting if I should be able to speak to my poor people to-morrow. I am unusually feeble, I have sensibly decayed this week. I might not be able to address them. But now they will be instructed from younger lips. It will be enough for me to break to them the holy bread. I am glad to have all my strength for that. Who knows but it may be the last time?"

I felt called upon to say something, and with the real diffidence which I felt, I said that I was very sorry he would not have a better substitute to-morrow.

"Young man," said he, "let me warn you against a trick of disparaging yourself in this way. It does not become the simplicity and sincerity of the ministerial character. You are in your Master's service, and should use such language to none but him. It may be modesty now, but it will become vanity; vanity in its most disgusting dress, the guise of humility. Think of nothing but to do your duty. Do that as well as you are able, and be not anxious to say or to hear in what manner it is done."

This advice did me great good. It taught me to guard against that sensitiveness to the opinions of others, which is so apt to disorder the motives of action; and has saved me perhaps from that painful and ridiculous habit, which I have witnessed in some, of always speaking slightly of what they do, for the sake of hearing it praised. It becomes the dignity of a preacher of the gospel not to speak of his labours at all, except to some confidential friend, and for the sake of improvement.

"I do not mean to pain you," continued he, "for I have no reason to doubt your sincerity; but I use an old man's privilege of plain speaking to put you on your guard. My light is almost out, and I must do good while I can. I am as low in my horizon as yonder sun now is. But while I am here I would give light to the last. It has always been my prayer, that I might sink to my bed as that glorious luminary does now, useful to the latest moment, and unshadowed by a cloud. God save me from the empty, shattered remnant of existence, which would be a weariness to myself, and a burden to others. Yet I fear that the prayer will not be granted, and it will try my patience and faith to have it denied. But his will be done! You," continued he, "are like that sun in his rising, rejoicing in the prospect before you, of a day of light and glory, of a work of beneficence and love, in which you shall cause righteousness and piety to bud and become fruitful. It is an excellent and most blessed work! Enter it and prosper! May God be your light, and honour you abundantly in the kingdom of his dear Son."

He rose from his seat, and, leaning upon me, entered the room where the family were sitting. "We always pray at sun-setting," said he. The ancient family Bible

was brought forward, from which a chapter was read, upon which he made a few remarks, and then uttered a fervent prayer. It seemed to come from a patriarch's lips, and to be instinct with the devotion of that future world, on whose borders he stood.

We retired early to rest, and arose with the sun, on the morning of the Sabbath. The trembling voice of the aged servant of Christ mingled with the early stirrings of the morning breeze, and welcomed, in the animated accents of praise, the blessed recollections of holy time. His whole air was serene, tranquil, and thoughtful. He seated himself again by the door of his cottage, and remained there, musing and conversing at intervals, until we were summoned to the public service.

My attention had been so much diverted from myself, and my mind so interested in the conversation and character of this good old man, that I passed through the trial of my opening ministry with far happier feelings than I had anticipated. When the exercise was concluded, he arose in his place, and reminded the church that the emblems of their Master's love awaited them. "Would to God," said he, in his feeble, tremulous voice, while he turned his eyes around upon the congregation—"would to God, that ye were all disposed and ready to partake of them. My infirmities warn me that this is the last time they will be dispensed by my hand. Ah, why are ye not all waiting to receive them? For more than half a century have I broken this bread here. How often, in that long period, have I entreated and urged you all to come and partake. I have warned, and admonished, and pleaded with you, even unto tears. And yet how many of you suffer me to leave you, and carry up with me, when I go hence, the sad story that you have no mark of gratitude for a Saviour's love, no obedience for a Saviour's dying command. You are willing to oppress my last hours with the bitter thought, that for many of you I have laboured in vain; and though I have loved you here, I may hardly hope to join you again in the eternal communion with the saints. Dear friends, let it not be thus. I stand here to bid you farewell. Who of you is willing that it should be eternal? Who of you would part never to meet again? I hope and pray for better things. I *will* hope, that although we have not sat down together here, we shall be permitted to do it hereafter. And let me ask of you, for this once at

least, this last opportunity, not to leave me: but remain, one and all, to witness, though you do not participate. Who can tell how it may please God to manifest himself to you? Who can tell, while we all join our prayers and devotions for the last time, what influence may descend to bless us? Who can tell but our remaining together now may be the omen that we shall be prepared to meet in a higher state?"

The effect of this unexpected address, delivered with quivering lips, and the piercing accents of deep and earnest feeling, was irresistible. Not one of the congregation left his place. The minister descended to the table, and an affecting service ensued, whose deep and touching solemnity I have never seen surpassed. Many there were, who, like myself, received impressions that never passed away. And many, I doubt not, will be found at the Supper of the Lamb in heaven, who, but for that hour's holy and overwhelming feeling, had never sat at his table on earth.

It will not be thought surprising, that, by the scene which I have just described, Mr. Carverdale was entirely exhausted. While the excitement of the occasion lasted, he looked and spoke with almost the animation of youth. But, when it was over, he sank down weak, trembling, and nearly fainting. The old chords had been stretched more than they could bear, and lost their tone for ever. When the people had dispersed, he attempted to rise from his seat and follow them, but was unable. Several of his friends advanced to his assistance. "The light is almost burned down," said he, in a voice scarcely audible; "might it only go out here at the altar, how privileged I should be!" Some one expressed a hope that it might be yet continued for a season, to the benefit of his church. He shook his head. "No," said he; "and why should I wish it? It is only a flickering, fitful flame. It may brighten a moment to-day, but will be dim again to-morrow, and cheer no one. No; my poor flock need a vigorous flame, a burning and shining light. I am wasted. And if it please my God soon to remove me to a place among the stars of the firmament, why should I lament, or why should you? For I have that hope—I thank God, I have that hope."

This he said with frequent interruptions, showing that his spirit was stirring, though his body was weak. He seemed unable to say more, and was carried in the arms

of his friends to his house, and placed in bed. He fell into a sleep, which the physician declared to be the prelude of death, and which he said it would be useless and cruel to disturb by attempting to prolong life. "The machine," said he, "is worn out, and will gradually come to a stop."

He remained in this state, apparently unconscious of what was passing around him, until I was summoned to the afternoon service. In the same state I found him on my return. In the mean time, the report had obtained currency among his parishioners, that their minister was dying. With affectionate concern they crowded around his dwelling, and manifested the strongest sense of his worth and liveliest gratitude for his past services. Never have I known eulogy more eloquent than that which I read in their tearful eyes, and whispering voices, as they stood silently waiting, or anxiously conversing, before the door and beneath the windows. Their sound was distinctly heard in the chamber, as I stood with his friends beside his bed. It at length seemed to arouse him, and he opened his eyes. "What is this?" said he. "The people have come from meeting," it was replied, "and are anxious to know how you do."

"They are kind souls," replied the old minister; and, turning his eyes around as if looking for some one, he called me by name. I bent over him, and he took my hand. "Go to them, my young friend; tell them I thank them for all their fidelity and kindness. Carry them my last farewell. Bid them remember my last instructions; and God bless them."

I went to the door, and beckoning to the several groups, collected them together, and spoke to them as I was desired. When I returned to the chamber, the good old man was taking leave of his friends, and to each of them giving his blessing. He called for me. He was exhausted, and could no more speak audibly. His lips moved, and I thought I would have given worlds to know what they would utter. After a few moments' silence, he exerted himself again, and we understood him to ask that there might be prayers. I kneeled down, with his hand still in mine, and commended his spirit, in such words as I was able, to the great Father of mercy. It was a solemn moment. There was a silence and awe like that of the tomb, interrupted only by the laborious breathing of

the dying man, and the low voice of youthful supplication. When I had ended, he pressed my hand, but said nothing. We feared that he would not speak again; but it was permitted us to hear his last words distinctly. For, when something had been said respecting the good man's support in death, he spoke out audibly, "THE TESTIMONY OF CONSCIENCE, THE MERCY OF GOD IN CHRIST." This was his last effort. We stood silently watching for his departing breath, when, as the sun was going down, its beams forced their way through an opening amid the branches of the thick trees which grew before the windows, and fell before his face. A smile came over his countenance, and, before it had entirely passed away, he ceased to breathe. I remembered his conversation on the preceding evening, and rejoiced at his quiet departure.

When it was known that their pastor was actually dead, all those of his parishioners who had not retired to their homes, pressed into the house to take a last look of one whom they had loved and revered so much. Not a word was spoken by any one in the chamber of death. The silent gaze, the tearful eye, and the cautious tread, evinced the impression which was upon every heart, and the feeling of awe with which the sleep of the patriarch was contemplated.

My own feelings during these scenes it is impossible for me to describe. But I have always felt, that I had reason to thank God for appointing me to open my ministry in so singular and affecting a manner. The serenity of aged piety, and the peace of a Christian death-bed, gave me impressions which helped still more to prepare me for my work. I am certain that for years this day was present almost constantly to my mind, and endowed me with courage, fortitude, and spirituality, which I might not otherwise have attained.

(To be Continued.)

*The Moral Argument against Calvinism—by Dr.
Channing.*

(Concluded from p. 262.)

It is asked, on what authority we ascribe to God goodness and rectitude, in the sense in which these attributes belong to men, or how we can judge of the nature of attributes in

the mind of the Creator? We answer by asking, How it is that we become acquainted with the mind of a fellow creature? The last is as invisible, as removed from *immediate* inspection, as the first. Still we do not hesitate to speak of the justice and goodness of a neighbour; and how do we gain our knowledge? We answer, by witnessing the effects, operations, and expressions of these attributes. It is a law of our nature to argue from the effect to the cause, from the action to the agent, from the ends proposed and from the means of pursuing them, to the character and disposition of the being in whom we observe them. By these processes, we learn the invisible mind and character of man; and by the same we ascend to the mind of God, whose works, effects, operations, and ends, are as expressive and significant of justice and goodness, as the best and most decisive actions of men. If this reasoning be sound, (and all religion rests upon it,) then God's justice and goodness are intelligible attributes, agreeing essentially with the same qualities in ourselves. Their operation indeed is infinitely wider, and they are employed in accomplishing not only immediate but remote and unknown ends. Of consequence, we must expect that many parts of the divine administration will be *obscure*, that is, will not produce *immediate* good, and an *immediate* distinction between virtue and vice. But still the unbounded operation of these attributes does not change their nature. They are still the same, as if they acted in the narrowest sphere. We can still determine in many cases what does not accord with them. We are particularly sure that those essential principles of justice, which enter into and even form our conception of this attribute, must pervade every province and every period of the administration of a just being, and that to suppose the Creator in any instance to forsake them, is to charge him directly with unrighteousness, however loudly the lips may compliment his equity.

“But is it not presumptuous in man,” it is continually said, “to sit in judgment on God?” We answer, that to “sit in judgment on God,” is an ambiguous and offensive phrase, conveying to common minds the ideas of irreverence, boldness, familiarity. The question would be better stated thus;—Is it not presumptuous in man to judge concerning God, and concerning what agrees or disagrees with his attributes? We answer confidently, No; for in

many cases we are competent and even bound to judge. And we plead first in our defence the Scriptures. How continually does God in his Word appeal to the understanding and moral judgment of man. "O inhabitants of Jerusalem and men of Judah, judge, I pray you between me and my vineyard. What could have been done more to my vineyard, that I have not done in it?" We observe, in the next place, that all religion supposes and is built on judgments passed by us on God and on his operations. Is it not, for example, our duty and a leading part of piety to *praise* God? And what is praising a being, but to adjudge and ascribe to him just and generous deeds and motives? And of what value is praise, except from those, who are capable of distinguishing between actions which exalt, and actions which degrade the character? Is it presumption to call God *excellent*? And what is this, but to refer his character to a standard of excellence, to try it by the established principles of rectitude, and to pronounce its conformity to them; that is, to judge of God and his operations?

We are presumptuous, we are told, in judging of our Creator. But he himself has made this our duty, in giving us a moral faculty; and to decline it, is to violate the primary law of our nature. Conscience, the sense of right, the power of perceiving moral distinctions, the power of discerning between justice and injustice, excellence and baseness, is the highest faculty given us by God, the whole foundation of our responsibility, and our sole capacity for religion. Now we are forbidden by this faculty to love a being, who wants, or who fails to discover, moral excellence. God, in giving us conscience, has implanted a principle within us, which forbids us to prostrate ourselves before mere power, or to offer praise where we do not discover worth; a principle, which challenges our supreme homage for supreme goodness, and which absolves us from guilt, when we abhor a severe and unjust administration. Our Creator has consequently waived his own claims on our veneration and obedience, any farther than he discovers himself to us in characters of benevolence, equity, and righteousness. He rests his authority on the perfect coincidence of his will and government with those great and fundamental principles of morality written on our souls. He desires no worship, but that which springs from the exercise of our moral faculties upon his character,

from our discernment and persuasion of his rectitude and goodness. He asks, he accepts, no love or admiration but from those, who can understand the nature and the proofs of moral excellence.

There are two or three striking facts, which show that there is no presumption in judging of God, and of what agrees or disagrees with his attributes. The first fact is, that the most intelligent and devout men have often employed themselves in proving the existence and perfections of God, and have been honoured for this service to the cause of religion. Now we ask, what is meant by the *proofs* of a divine perfection? They are certain acts, operations, and methods of government, which are proper and natural effects, signs, and expressions of this perfection, and from which, according to the established principles of reasoning, it may be inferred. To prove the divine attributes, is to collect and arrange those works and ways of the Creator, which accord with these attributes, correspond to them, flow from them, and express them. Of consequence, to prove them, requires and implies *the power of judging of what agrees with them*, of discerning their proper marks and expressions. All our treatises on natural theology rest on this power. Every argument in support of a divine perfection is an exercise of it. To deny it is to overthrow all religion.

Now if such are the proofs of God's goodness and justice, and if we are capable of discerning them, then we are not necessarily presumptuous, when we say of particular measures ascribed to him, that they are inconsistent with his attributes, and cannot belong to him. There is plainly no more presumption in affirming of certain principles of administration, that they oppose God's equity and would prove him unrighteous, than to affirm of others, that they prove him upright and good. There are signs and evidences of injustice as unequivocal as those of justice; and our faculties are as adequate to the perception of the last as of the first. If they must not be trusted in deciding what would prove God unjust, they are unworthy of confidence when they gather evidences of his rectitude; and of course, the whole structure of religion must fall.

It is no slight objection to the mode of reasoning adopted by the Calvinist, that it renders the proof of the divine attributes impossible. When we object to his representations of the divine government, that they shock our clearest

ideas of goodness and justice, he replies, that still they may be true, because we know very little of God, and what seems unjust to man, may be in the Creator the perfection of rectitude. Now this weapon has a double edge. If the strongest marks and expressions of injustice do not prove God unjust, then the strongest marks of the opposite character do not prove him righteous. If the first do not deserve confidence, because of our narrow views of God, neither do the last. If, when more shall be known, they first may be found consistent with perfect rectitude, so, when more shall be known, the last may be found consistent with infinite malignity and oppression. This reasoning of our opponents casts us on an ocean of awful uncertainty. Admit it, and we have no proofs of God's goodness and equity to rely upon. What we call proofs, may be mere appearances, which a wider knowledge of God may reverse. The future may show us, that the very laws and works of the Creator, from which we now infer his kindness, are consistent with the most determined purpose to spread infinite misery and guilt, and were intended, by raising hope, to add the agony of disappointment to our other woes. Why may not these anticipations, horrible as they are, be verified by the unfolding of God's system, if our reasonings about his attributes are rendered so very uncertain, as Calvinism teaches, by the infinity of his nature?

We have mentioned one fact to show that it is not presumptuous to judge of God, and of what accords with and opposes his attributes; namely, the fact that his attributes are thought susceptible of proof. Another fact, very decisive on this point, is, that Christians of all classes have concurred in resting the truth of Christianity in a great degree on its *internal* evidence, that is, on its accordance with the perfections of God. How common is it to hear from religious teachers, that Christianity is worthy of a good and righteous being, that it bears the marks of a divine original. Volumes have been written on its internal proofs, on the coincidence of its purposes and spirit with our highest conceptions of God. How common, too, is it, to say of other religions, that they are at war with the divine nature, with God's rectitude and goodness, and that we want no other proofs of their falsehood. And what does all this reasoning imply? Clearly this, that we are capable of determining, in many cases, what

is worthy and what is unworthy of God, what accords with, and what opposes his moral attributes. Deny us this capacity, and it would be no presumption against a professed revelation, that it ascribed to the Supreme Being the most detestable practices. It might still be said in support of such a system, that it is arrogant in man to determine what kind of revelation suits the character of the Creator. Christianity then leans, at least in part, and some think chiefly, on internal evidence, or on its agreeableness to God's moral attributes; and is it probable, that this religion, having this foundation, contains representations of God's government which shock our ideas of rectitude, and that it silences our objections by telling us, that we are no judges of what suits or opposes his infinite nature?

We will name one more fact to show, that it is not presumptuous to form these judgments of the Creator. All Christians are accustomed to reason from God's attributes, and to use them as tests of doctrines. In their controversies with one another, they spare no pains to show, that their particular views accord best with the divine perfections, and every sect labours to throw on its adversaries the odium of maintaining what is unworthy of God. Theological writings are filled with such arguments; and yet *we*, it seems, are guilty of awful presumption, when we deny of God, principles of administration, against which every pure and good sentiment in our breasts rises in abhorrence.

We shall conclude this discussion with an important inquiry. If God's justice and goodness are consistent with those operations and modes of government, which Calvinism ascribes to him, of what use is our belief in these perfections? What expectations can we found upon them? If it consist with divine rectitude to consign to everlasting misery, beings who have come guilty and impotent from his hand, we beg to know what interest we have in this rectitude, what pledge of good it contains, or what evil can be imagined which may not be its natural result? If justice and goodness, when stretched to infinity, take such strange forms and appear in such unexpected and apparently inconsistent operations, how are we sure, that they will not give up the best men to ruin, and leave the universe to the powers of darkness? Such results indeed seem incompatible with these attributes,

but not more so than the acts attributed to God by Calvinism. Is it said, that the divine faithfulness is pledged in the Scriptures to a happier issue of things? But why should not divine faithfulness transcend our poor understandings as much as divine goodness and justice, and why may not God, consistently with this attribute, crush every hope which his word has raised? Thus, all the divine perfections are lost to us as grounds of encouragement and consolation, if we maintain, that their infinity places them beyond our judgment, and that we must expect from them measures and operations entirely opposed to what seems to us most accordant with their nature.

We have thus endeavoured to show that the testimony of our rational and moral faculties against Calvinism, is worthy of trust. We know that this reasoning will be met by the question, What then becomes of Christianity? for this religion plainly teaches the doctrines you have condemned. Our answer is ready. Christianity contains no such doctrines. Christianity, reason, and conscience, are perfectly harmonious on the subject under discussion. Our religion, fairly construed, gives no countenance to that system, which has arrogated to itself the distinction of Evangelical. We cannot, however, enter this field at present. We will only say that the general spirit of Christianity affords a very strong presumption, that its records teach no such doctrines as we have opposed. This spirit is love, charity, benevolence. Christianity, we all agree, is designed to manifest God as perfect benevolence, and to bring men to love and imitate him. Now is it probable, that a religion, having this object, gives views of the Supreme Being, from which our moral convictions, and benevolent sentiments shrink with horror, and which if made our pattern, would convert us into monsters! It is plain that were a human parent to form himself on the universal Father, as described by Calvinism, that is, were he to bring his children into life totally depraved, and then to pursue them with endless punishment, we should charge him with a cruelty not surpassed in the annals of the world; or were a sovereign to incapacitate his subjects in any way whatever for obeying his laws, and then to torture them in dungeons of perpetual woe, we should say, that history records no darker crime. And is it probable, that a religion, which aims to attract and to assimilate us to God, considered as love, should hold him up to us

in these heart-withering characters? We may confidently expect to find in such a system the brightest views of the divine nature; and the same objections lie against interpretations of its records, which savour of cruelty and injustice, as lie against the literal sense of passages which ascribe to God bodily wants and organs. Let the Scriptures be read with a recollection of the spirit of Christianity, and with that modification of particular texts by this general spirit, which a just criticism requires, and Calvinism would no more enter the mind of the reader, than Popery, we had almost said, than Heathenism.

In the remarks now made, it will be seen, we hope, that we have aimed to expose doctrines, not to condemn their professors. It is true, that men are apt to think themselves assailed, when their system only is called to account. But we have no foe but error. We are less and less disposed to measure the piety of others by peculiarities of faith. Men's characters are determined, not by the opinions which they profess, but by those on which their thoughts habitually fasten, which recur to them most forcibly, and which colour their ordinary views of God and duty. The creed of habit, imitation, or fear, may be defended stoutly, and yet have little practical influence. The mind, when compelled by education or other circumstances to receive irrational doctrines, has yet a power of keeping them, as it were, on its surface, of excluding them from its depths, of refusing to incorporate them with its own being; and when burdened with a mixed, incongruous system, it often discovers a sagacity, which reminds us of the instinct of inferior animals, in selecting the healthful and nutritious portions, and in making them its daily food. Accordingly, the real faith often corresponds little with that which is professed. It often happens, that through the progress of the mind in light and virtue, opinions, once central, are gradually thrown outward, lose their vitality, and cease to be principles of action, whilst through habit they are defended as articles of faith. The words of the creed survive, but its advocates sympathize with it little more than its foes. These remarks are particularly applicable to the present subject. A large number, perhaps a majority of those, who surname themselves with the name of Calvin, have little more title to it than ourselves. They keep the name, and drop the principles which it signifies. They adhere to the system as a whole,

but shrink from all its parts and distinguishing points. This silent but real defection from Calvinism is spreading more and more widely. The grim features of this system are softening, and its stern spirit yielding to conciliation and charity. We beg our readers to consult, for themselves, the two Catechisms and the Confession of the Westminster Assembly, and to compare these standards of Calvinism, with what now bears its name. They will rejoice, we doubt not, in the triumphs of truth. With these views, we have no disposition to disparage the professors of the system which we condemn, although we believe that its influence is yet so extensive and pernicious as to bind us to oppose it.

Calvinism, we are persuaded, is giving place to better views. It has passed its meridian, and is sinking, to rise no more. It has to contend with foes more formidable than theologians—with foes, from whom it cannot shield itself in mystery and metaphysical subtleties, we mean with the progress of the human mind, and with the progress of the spirit of the gospel. Society is going forward in intelligence and charity, and of course is leaving the theology of the sixteenth century behind it. We hail this revolution of opinion as a most auspicious event to the Christian cause. We hear much at present of efforts to spread the gospel. But Christianity is gaining more by the removal of degrading errors, than it would by armies of missionaries who should carry with them a corrupted form of the religion. We think the decline of Calvinism one of the most encouraging facts in our passing history; for this system, by outraging conscience and reason, tends to array these high faculties against revelation. Its errors are peculiarly mournful, because they relate to the character of God. It darkens and stains his pure nature; spoils his character of its sacredness, loveliness, glory; and thus quenches the central light of the universe, makes existence a curse, and the extinction of it a consummation devoutly to be wished. We now speak of the *peculiarities* of this system, and of their natural influence, when not counteracted, as they always are in a greater or less degree, by better views, derived from the spirit and plain lessons of Christianity.

We have had so much to do with our subject, that we have neglected to make the usual extracts from the book which we proposed to review. We earnestly wish, that a

work, answering to the title of this, which should give us "a general view of Christian doctrines," might be undertaken by a powerful hand. Next to a good commentary on the Scriptures, it would be the best service which could be rendered to Christian truth.

The Detector.—No. 9.

"If there's a hole in a' your coats,
I rede you tent it,
A chiel's amang you takin' notes,
And, mind, he'll prent it."—*Burns.*

"Oh, an' you talk of conscience, I must have mine eye upon you."

Shakspeare.

"THE Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require."

Where does this language occur? By whom is this power assumed? Is it by the Church of Rome? Is this the phraseology of her ritual? Power, indeed, tyrannical and antichristian, she has not merely claimed but exercised, to the destruction of Christian liberty, the perversion of the truth of Christ, the slavery of man, and the dishonour of Almighty God. But those are not the words in which her claims were put forth. They savour strongly of them truly, they embody precisely the same despotic spirit, but still they are not her's.

Where does this language occur? By whom is this power assumed? Is it by Rome's eldest daughter, she who describes her mother as an "idolatrous," "foul, filthy, old withered harlot," and yet acknowledges that her sons derive the Holy Ghost, the authority of "absolution," the forgiving and retaining sins, through that channel of impurity and idolatry? No; that Church which has realized in relation to the inhabitants, and especially the poor of England and Ireland, the figure of speech in which Rehoboam answered the petitions of the people—heavily as that Church has taxed the land for the support

of her thirty-nine articles—many as are the millions she annually wrings from the hard earnings of honest industry—grievous as are the exactions which fill her treasury, particularly on those who believe not her doctrines, and belong not to her communion, yet are not these the terms in which she asserts her lordship over the pockets or the opinions of the nation. The Church of England is an Act of Parliament Church. Kings are her nursing fathers, and queens her nursing mothers. A creature of the State, she is upheld by its power. Often has she been used in the promotion of passive obedience and non-resistance;—the time is coming when she may be more profitably employed, to the alleviation of public burdens, and in furtherance of the prosperity of the countries she has impoverished. And in relation to her ecclesiastical polity, the assertion which introduces the twentieth article, “The Church hath power to decree rites and ceremonies, and authority in controversies of faith,” *is it not a forgery?* Good grounds are there for believing it to be as surreptitious, as the passage by which the church establishments of the earth bolster up their leading doctrine—that of the Trinity—1 John v. 7, 8, for as that text occurs not in any Latin manuscript of the Scriptures, earlier than the ninth century, nor in any Greek manuscript earlier than the fifteenth century, so, likewise, that Church of England claim of authority and power, has no existence in the *manuscript copy* of the articles preserved in the University of Cambridge. Great, however, as is the power she exercises, and pernicious as is the influence she wields, not in her Rubric are to be found the words. Striking is the resemblance, congenial are they in spirit, but still they are not her’s.

Where, then, does this language occur? By whom is this power assumed? Even by the protesting Protestant Kirk of Scotland! The pure, immaculate Kirk of Scotland, whose advocates describe the Church of England as “black Prelacy,” and characterize the Church of Rome as the predicted Antichrist—she puts forth this monstrous claim, exhibits in the thirtieth chapter of her Confession of Faith, the intolerance, the infallibility, which disgraces those other establishments, and manifests to considerate minds, the truth of the saying of that lover of liberty and of man, John Milton, “New Presbyter is but Old Priest writ large.” Nor are the proofs adduced in support of that

claim less extraordinary, than is the claim itself unchristian. To take the saying of the Saviour to his Apostles, John xx. 22, 23, "Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain they are retained," and to apply that saying to uninspired ordinary mortals of these our days, and to found on that application an assumption of authority as irrational as any that marked the Church of Rome, is surely as flagrant a perversion of the Scripture as can well be conceived. If to the "church officers" of the Kirk of Scotland "the keys of the kingdom of heaven are committed"—if indeed "they have power respectively to retain and remit sins"—if they really can "shut that kingdom," and "open it," at their pleasure, then are the people of the land their bond-slaves, then is freedom of conscience a mere phrase, and the boast of Christian liberty an idle fiction. If these pretensions be indeed valid, wherein does the Kirk of Scotland differ from the Churches of Rome and of England, as it respects their claims to absolution and infallibility? All such pretensions are opposed alike to Christ and Christianity. From another and a different school were they borrowed than from that of Jesus. Instead of the universal freedom, the perfect equality, the brotherhood of charity and affection which constitute the essential features of the gospel of the Saviour, do not these claims more strikingly resemble the conduct which that Saviour thus denounced, "Woe unto you Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in." On how slight, how baseless a foundation, these assumptions of being the keepers of heaven's gate are built, is also evident from the first passage which is brought in the Confession of Faith, to prove that "the Lord Jesus, as king and head of his church, hath therein appointed a government in the hands of church-officers, distinct from the civil magistrate." What passage does the reader imagine it to be? Any one unacquainted with the strange devices of creed-framers, would not mention it were he to guess till Doomsday. It is no other than Isaiah ix. 6. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder," &c. What a mockery of the human understanding is it to cite that passage for such a purpose. When will the people see

that the impious power claimed by church establishments is as much opposed to Scripture, as they are beginning to think it is inimical to reason, as they feel it is hurtful to their worldly comforts, and as all will ultimately acknowledge, it has been fatal to the improvement of man.

The power thus claimed by the Kirk of Scotland, is not an obsolete matter. The tender mercies of her church-courts, and "church officers," are yet experienced by any one who making the Bible his guide in religion, dares to deviate in the smallest iota from the straight and rugged uniformity enjoined on her members and ministers. The Synod of Glasgow and Ayr has just terminated its sitting in this city. Among various other matters brought before this tribunal, was the case of the Rev. J. M. Campbell, minister of the Row Church, Dumbartonshire. This individual has for some time entertained and preached the doctrine that Christ died for every human being. One or two other ministers of the same Church have also advocated the same Christian sentiment. They have connected with this Scriptural opinion some other views, particularly that though Christ died for all, yet that it did not follow all would be saved, unless each individual also believed that Christ died for him individually, and unless he had a feeling of assurance, that in consequence of Christ's death he personally was not only pardoned, but likewise accepted and saved. A distinction was thus drawn between universal pardon and universal salvation. There was a glimpse of truth, a gleam of charity, but preconceived ideas and scholastic theology shut out the full, the meridian effulgence of the Sun of Righteousness.

Narrowed, therefore, as was Christian salvation, though not Christian pardon, still it was too diffusive, too benevolent for the reverend fathers, to whose custody "the keys of the kingdom of heaven are committed." By virtue of the power which they assume "to shut that kingdom," Mr. Campbell was indicted before the Presbytery, and latterly before the Synod, for heresy, in thus attempting, on what he deemed Scripture warrant, "to open" that kingdom to all *assured* believers. Mr. Campbell's defence was, for the most part, manly and Christian. In depicting the love of God, in adducing Scripture evidence for the universality of the benefits of Christ's death, his argument was unanswerable. He affirmed that God's love to all, through Jesus Christ, was in accordance with the

words of the Bible, and to attempt to disprove God's love to all men, would be to disprove every act of kindness that had been shown to sinners since the creation of the world. He believed that the doctrine, that some men only were the objects of the love of God, had produced a great part of the practical disbelief of Christianity. He craved the Synod to reverse the judgment of the Presbytery, and thus declare it to be no heresy that Christ died for every human being. His reverend fathers and brethren would judge of him, and of his doctrines, not by Acts of Assembly, not by Confessions of Faith, but as they agreed or disagreed with the Oracles of Truth.

Had Mr. Campbell confined himself to this part of his defence, he would have been triumphant, not indeed in the judgment of the Synod—no, no, that would be too great a marvel to expect; but what is better far—in the minds of the people at large. But he unfortunately endeavoured to show that he was right, not only by the Bible—there he was strong, and might challenge disproof—but he also aimed to prove, that the standard works of the Church contained his views, nay, that even the very Westminster Confession went not against them. Here he was wrong. He left his vantage ground, the Word of God, and lost himself amidst the sand of worldly authority, and man's traditions.

After prolonged debates, one being continued till three o'clock in the morning, and after various ministers had spoken both in favour of, and against the views entertained by Mr. Campbell, and after having heard Counsel in defence likewise, the Synod referred the matter to the General Assembly. In the discussion, several speakers expressed their strong disapprobation, nay, their abhorrence of the doctrines denounced as heretical. Among those doctrines, the one that Christ died for every human being was the chief. In expressing abhorrence of that doctrine, they agreed with the Confession of Faith, but repudiated the Bible. That Confession declares, "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished." The Bible affirms, "As in Adam all die, so in Christ shall all be made alive." Supposing it were granted that the benefits to be derived from the death of the Saviour, were not represented in Scripture as univer-

sal, yet surely a benevolent heart might be forgiven for wishing that it were so. Surely, to express abhorrence at the idea that Christ is "the Saviour of the world," is a feeling at war with mercy. Surely that heresy is of the most heinous description, which speaks evil of God our Father; and what but evil speaking of God is it, to describe him as wrathful and vindictive, to limit his goodness, and to believe that he wills the eternal damnation of myriads of his creatures?

In uttering the language of abhorrence against other of Mr. Campbell's doctrines—that of assurance of faith—the abhorrrers vindicated the Bible, but abjured the Confession! If the Confession do not inculcate that doctrine, there is no longer meaning in words. What does that Confession affirm? It says, "All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ, enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them a heart of flesh, renewing their wills, and by his Almighty power, determining them to that which is good." "This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until being quickened and renewed by the Holy Spirit." "Such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace." "This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope, but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God, which spirit is the earnest of our inheritance whereby we are sealed to the day of redemption."

All this is tolerably plain. It testifies that man can do nothing in the great work of his salvation—he is "altogether passive therein." It is a matter of irresistible grace. But when that grace is sent, man knows it—he can be "certainly assured" of it. He need entertain no

“bare conjectural and probable persuasion” merely. His dependence is on no “fallible hope.” His faith imparts to him “*an* INFALLIBLE assurance,” and that infallibility he acquires by “the *inward* evidence.” A doctrine like this, reason at once rejects, and the Scripture nowhere teaches. Were it true, who has a right to question the vagaries of Joanna Southcote, or of Mrs. Buchan, or of the Pythoness of Fernicary? They say they have “the *inward* evidence”—they feel the “*infallible* assurance of faith,” and what keeper of “the keys of the kingdom of heaven” can gainsay the witness of the Spirit? Is it for them to lift up the heel and turn traitors to the Confession to which they have sworn obedience? It was thus they twitted Mr. Campbell on universal pardon, let them look to themselves on assurance by faith.

What, then, are the doctrines of which these condemners of Mr. Campbell approve? If his be heresy, what constitutes their orthodoxy? What, in fact, are the five distinguishing points of the Calvinistic theology? Not the Trinity—the deity of Christ—the Atonement. These the Church of Scotland holds in common with the Roman Catholic, and therefore these distinguish her not from Popery.

The five points of Calvinism, are:—1st, That God, by an absolute decree, hath elected to salvation a very small number of men, without any regard to their faith or obedience whatever; and secluded from saving grace, all the rest of mankind, and appointed them by the same decree, to eternal damnation, without any regard to their infidelity or impenitency.

2d, That Jesus Christ hath not suffered death for any other, but for those elect only; having neither had any intent nor commandment of his Father to make satisfaction for the sins of the whole world.

3d, That by Adam’s fall, his posterity lost their free will, being put to an unavoidable necessity to do or not to do, whatever they do or do not, whether it be good or evil; being thereunto predestinated by the eternal and effectual secret decree of God.

4th, That God, to save his elect from the corrupt mass, doth beget faith in them by a power equal to that whereby he created the world and raised up the dead; inso-much, that such unto whom he gives that grace, cannot reject it; and the rest being reprobate, cannot accept it.

5th, That such as have once received that grace by faith, can never fall from it finally or totally, notwithstanding the most enormous sins they can commit.

This is pure, unvarnished Calvinism. It is an abridged statement of the Calvinistic doctrines, as drawn up and sanctioned by the Calvinistic divines who composed the celebrated Synod of Dort. He who deviates in the smallest measure from these five points, is no longer a Calvinist. He is a heretic; and had he lived in the days when the stern Reformer of Geneva, not only held "the keys of the kingdom of heaven," but likewise lorded over the civil magistrate as his vassal, the heretic would have expiated his heresy, as did Servetus, at the stake.

And do the members who compose the Synod of Glasgow and Ayr, really believe these five points of Calvinism to be Christianity? Do they exhibit in their persons, that hitherto unattainable object of creeds and inquisitions—uniformity in religion? Is there no paring down among them of these five points, here a little and there a little, in order to render them more compatible with benevolence and the Bible? If so, they might have spared their surprise and indignation and abhorrence at Mr. Campbell's sentiments, and directed them, in one full burst of Christian reprobation, at doctrines which degrade man and libel God, which render life cheerless and eternity a curse. The language which was forced from Calvin himself, when he contemplated the doctrine of infant damnation—infants whom the Saviour took in his arms and blessed—infant damnation, a doctrine which gives to the all-merciful Parent of the human family, the detested character of

Moloch, horrid king, besmear'd with blood

Of human sacrifice, and parents' tears—

of that doctrine of infant damnation, Calvin himself declared, "It is a dreadful decree, I must confess." Yes, dreadful it truly is; but not more dreadful, not more irrational, not more at war with all the kindly charities of humanity, not more unscriptural, than are the five points which constitute the peculiarities and essentials of genuine Calvinism.

But what say the Scriptures, in relation to human salvation? Is it an uncertain sound which they utter with respect to the origin, the uses, and the termination of evil? Do they not beautifully, though figuratively, represent the Almighty as promising, that the seed of the woman should

bruise the serpent's head? Do we not find the Prophets announcing the coming of the great Deliverer, the desire of all nations? Was not the promise at length fulfilled, when God sent forth his Son, made of a woman? And for what purpose did God raise up Jesus? "God sent not his Son into the world, to condemn the world, but that the world through him might be saved." And shall not God accomplish his designs of mercy in Jesus, for a sinful world? "He must reign till he hath put all enemies under his feet." "And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all."

This is a brief outline of the Scriptural doctrine in regard to salvation. Evil exists, but God overrules it to the production of good. Pardon is proclaimed to the penitent, acceptance to those who fear God and work righteousness, man recompensed according to his deeds, to some many stripes, to others fewer, in exact proportion to criminality, and after suffering, inflicted not in revenge but for reformation, not vindictively but in mercy, the final purity and happiness of every intelligent creature. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." "For the grace of God that bringeth salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godlily in the present world." "For God sent not his Son to condemn the world, but that the world through him might be saved." "We see Jesus who was made a little lower than the angels, for the suffering of death clothed with glory and honour, that by the grace of God he might taste death for every man." "We have seen and do testify, that the Father sent the Son to be the Saviour of the world." "And I, although I be lifted up from the earth, will draw all men unto me." "As in Adam all die, so in Christ shall all be made alive." "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. "And all flesh shall see the salvation of God." "We have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." "For it pleased

the Father, that in him should all fulness dwell, and having made peace by the blood of the cross, to reconcile all things unto himself; by him, I say, whether they be things in heaven or things in earth;" that is, says Archbishop Newcome, all intelligent creatures. "But not as the offence so also is the free gift, for if through the offence of one the many have died, much more the favour of God and the gift which is through the favour of one man, Jesus Christ, hath abounded unto the many." "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." "Wherefore God hath highly exalted him, and given him a name which is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men." "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to a knowledge of the truth." "Thou hast put all things in subjection under his feet, for in that he put all things in subjection under him, he left nothing that is not put under him." "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." "And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the time of the restitution of all things." "Then cometh the end, when Christ shall have delivered up the kingdom to God even the Father, when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet." "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour, and glory and power, be unto Him that sitteth on the throne, and unto the Lamb, for ever and ever."—John iii. 16; Titus ii. 11; John iii. 17; Heb. ii. 9; 1 John iv. 14;

John xii. 32; 1 Cor. xv. 22; 1 Tim. ii. 5, 6; Luke iii. 6; 1 John i. 2; Colos. i. 19; Rom. v. 15; Ephes. i. 9; Phil. ii. 9; 1 Tim. iv. 10; 1 Tim. ii. 3; Heb. ii. 8; 2 Cor. v. 19; Acts iii. 20; 1 Cor. xv. 24; Rev. v. 13.

What a striking contrast between Calvinism and Christianity! They cannot both be true. They present opposite views of man and God. They give conflicting statements of the mission and work of Christ. Of human duty and eternity, they exhibit totally different representations. On the feelings cherished by the Bible, Calvinism frowns. The one is glad tidings of great joy to all people—the other, happiness only to a few. The Gospel of the grace of God, makes every day a Sabbath, and that too a Sabbath of peace, of rejoicing—every man a priest—the human heart the throne which the Father has chosen—the universe God's altar—and the bountiful and beautiful Spirit of Love, the only Deity worthy the adoration and thanksgiving of renovated intelligence. Calvinism also has its Sabbath, but it is only one day in seven, and that a day of austerity and gloom—the elect alone are its priests, and their definite number cannot be diminished or increased—the human heart God scowls at, for it is corrupt and loathsome—the universe lies branded by the Almighty curse—and the vengeful Spirit of vindictiveness, sits behind the elements he has formed, pouring out the phials of his wrath, save on those few from whom the blood of the Son has caused him to lay aside his fury; but on millions and millions, and tens of millions, and hundreds of millions more, till the imagination sickens at the contemplation, will the blast of vengeance sweep throughout eternity.

If, then, there be one duty binding on humanity, it must be the duty of every individual to see, each for himself, whether these things be so. His duty to himself demands it, for Calvinism and Christianity give him different ideas of his own nature, and its obligations and powers. His duty to his neighbour demands it, for Calvinism and Christianity give him opposite views as to social feeling and social intercourse; and he ought to know whether he should follow the Priest and the Levite, or copy the good Samaritan. His duty to Christ demands it, for Calvinism and Christianity contradict each other, as to the nature and extent of gospel salvation; and his reverence for Jesus, should induce the desire of learning, whether he be

the friend only of the few, or the blessed and benignant Saviour of all. His duty to God demands it, for Calvinism and Christianity present a different Being to human contemplation and human imitation. Calvinism presents to view, merely a blood-satisfied Sovereign, and he pacified only as to the elect. Christianity exhibits the all-compassionate Father of all the families of man—the God of love—the all-gracious Source of beneficence, in whose all-blessed sight creation and salvation are synonymous—who waited not for the affection of the creature, but, because he always and ever loved the work of his hands, sanctified the blessed Jesus, endowed him with the spirit of holiness and goodness, which rendered him the brightest and most glorious manifestation of unbounded and ineffable mercy—appointed him heir of all things, that through his ministration and mediation, all beings shall be brought to purity and happiness, and God, the origin and end of all things, himself be all in all. “Glory to God in the highest, and on earth peace, good will toward men.”

ARGUS.

THE CHRISTIAN PIONEER.

GLASGOW, *April* 30, 1831.

WE are certain our readers will participate in the sincere gratification we felt, on learning the arrival in Britain of the celebrated Brahmin, Rammohun Roy. He landed at Liverpool on Friday, April 8th. This admirable man, who, by his influence and writings, has contributed very much to expose to the detestation of his countrymen, the horrid and barbarous rite of the immolation of widows, will be welcomed by every friend of humanity. He is the bearer of various petitions from his countrymen and others, to the British Government, on the subjects of free trade, Suttees, &c. On his departure from Calcutta, he was accompanied to the ship by the leading and influential inhabitants. His reception at Liverpool, was equally gratifying. His hotel was thronged with visitors of all classes and all denominations, eager to testify their respect and admiration. On Sunday, Rammohun Roy attended worship at the Unitarian Chapel, Paradise-Street. He was accompanied to the Chapel by his son, Mr. Joseph Yates, Mr. Hugh Jones, a British officer, and other gentlemen. An impressive sermon on the importance and blessedness of Christian truth, was delivered by the Rev. John Grundy, the minister of that congregation. After divine service, Rammohun Roy walked round the Chapel, and on coming to the monument of his friend and associate in the promotion of Christian Unitarianism in India, Mr.

Tate of Liverpool—an individual, who after receiving his education in Paradise-Street Chapel school, went out to India, and by industry and probity rose to influence and wealth, who ever retained deepest gratitude to those who gave him knowledge, and laboured indefatigably to diffuse its blessings, the herald, as he thought, of Christian truth and virtue,—when Rammohun Roy saw his monument, he wept. He then spoke to the people, of the virtues of his friend, and of the love he bore to man and God, inducing him to constant efforts to spread abroad pure and undefiled religion. The sisters of Mr. Tate were amongst the auditors, and the scene will be long remembered by those who saw the workings of benevolence, who heard the eloquence of friendship, which beamed on the countenance, which fell from the lips of the Reformer and Instructor of India.

Rammohun Roy is turned fifty, having been born in the year 1780, at Bordouan, in the province of Bengal. He received the rudiments of his education, and the knowledge of the Persian language, under the paternal roof. After this he was sent to Patna, to learn the Arabic, where also he studied logic and the mathematics, through the medium of translations of the works of Aristotle and of Euclid into that language. When he had completed these studies, he went to Calcutta, for the purpose of acquiring a knowledge of the Sanscrit, the sacred language of the Hindoo scriptures, which, as he was destined to the profession of a Brahmin, was deemed indispensable to one who was to be the expounder of the laws, and the teacher of the religion of his country.

About the year 1804 or 1805, his father and two brothers died, by which he became possessed of the whole of the family property, which was very considerable. He then left Bordouan, and went to reside at Mourshedabad, where his ancestors had chiefly lived. Here he shortly after commenced his literary career. His first publication was a work in the Persian language, written with much spirit, and containing very strong animadversions on the religious systems of the Mohammedans and the Hindoos. It was entitled, “Against the Idolatry of all Religions;” and to it was prefixed a preface, in the Arabic. This work gave great offence to both parties, and raised him up so many enemies, that he found it necessary to remove to Calcutta, where he again took up his residence. This was in the year 1814.

About the year 1812 he began the study of the English language, but did not then apply himself to it with much assiduity or success. Some years after he was appointed Dewan or chief native officer in the collection of the revenues. This situation afforded him frequent opportunities of mixing in English society, and of reading English documents, which induced him to apply, with increased ardour, to the study of the English language, and he soon found himself able to speak and write it with considerable facility, correctness, and elegance. He afterwards applied himself to the study of the Latin, Greek, and Hebrew languages. Of his proficiency in the two last of these, his theological works afford ample and decisive proofs.

It appears, from his first work on the "Idolatry of all Religions," that, at an early period of life, the subject had engrossed his attention, and his mind revolted against the monstrous and debasing system which was embraced by his countrymen. Judging that religion, in its origin, must have been free from such a vile admixture as he witnessed in the superstitious rites and horrid practices of the Hindoos, he applied himself to the careful study of their sacred writings, by which he was fully satisfied, that the prevailing notions respecting the multiplicity of deities, and the superstitious devotion to the licentious and inhuman customs connected with them, were grounded upon an utter ignorance or gross perversion of their religion. He found these original records to inculcate a system of pure theism, which maintained the existence of *one only God*, infinite in his perfections, and eternal in his duration; and that it required of men a mental rather than a corporeal worship, accompanied by strict and exemplary virtue. Being thus satisfied in his own mind respecting the principles of the Hindoo religion and morals, he felt it to be a prime duty to disseminate it. He became anxious to reform the creed and the practice of his countrymen, and determined to devote his talents and his fortune to this important and honourable undertaking.

The body of Hindoo theology is comprised in the "Veds," which are writings of very high antiquity. On account of their great bulk, and the obscurity of the style in which they are written, Vyas, a person of great celebrity in Hindoo literature, was induced, about 2000 years ago, to draw up a compendious abstract, with explanations of the more difficult passages. This compendium he entitled the "Vedant," or "Resolution of all the Veds." This work Rammohun Roy translated from the Sanscrit into the Bengalee and Hindoo languages, and distributed it gratuitously. He afterwards translated it into English, in order to convince his European friends, "that the superstitious practices which deform the Hindoo religion have nothing to do with the pure spirit of its dictates."

The most benevolent intentions are often met with opposition, and many times obloquy and reproach are the only reward bestowed on the benefactor of his race. This was the lot of this excellent philanthropist. He says, in his preface to the above,

"My constant reflections on the inconvenient, or rather injurious, rites introduced by the peculiar practice of Hindoo idolatry, which, more than any other Pagan worship, destroys the texture of society, together with compassion for my countrymen, have compelled me to make every possible effort to awaken them from their dream of error; and, by making them acquainted with the Scriptures, [the Hindoo sacred writings,] enable them to contemplate, with true devotion, the unity and omnipresence of nature's God. By taking the path which conscience and sincerity direct, I, born a Brahmin, have exposed myself to the complainings and reproaches even of some of my relations, whose prejudices are strong, and whose temporal advantages depend upon the present system. But these, however accumulated, I can tranquilly hear; trusting that a day will arrive when my humble endeavours will be viewed with justice, perhaps acknowledged with gratitude. At any rate, whatever men may say, I cannot be deprived of this consolation,—my motives are acceptable to that Being who beholds in secret and compensates openly."

A mind thus imbued with the love of truth, was, in a great measure, prepared for the reception of Christianity. He was led

to a candid and serious examination of the Christian revelation. From the perusal of the New Testament, in his "long and uninterrupted researches into religious truth," he found, he says, "the doctrines of Christ more conducive to moral principles, and better adapted for the use of rational beings, than any other which had come to his knowledge." The doctrine of the Trinity, however, which appeared to his mind quite as objectionable as the polytheism of the Hindoos, presented an insuperable obstacle to his conversion to Christianity, as he found it professed by those with whom he conversed; but, as the system so fully approved itself, in other respects, to his reason and his piety, his candour would not, on account of this difficulty, allow him to reject it as false. In order to obtain a correct view of the subject, he determined on a careful perusal of the Jewish and Christian Scriptures in their original languages. From this undertaking he arose with a firm conviction, that the doctrine of the Trinity was not inculcated in them, and that the Christian religion was true and divine.

Having now become, upon deliberate and rational conviction, a Christian, he hastened to communicate to his countrymen such a view of the New Testament as he thought best adapted to impress them with a feeling of its excellence, and to imbue them with its pure and amiable spirit. For this purpose he compiled and published a pamphlet, under the title of "The Precepts of Jesus the Guide to Peace and Happiness." To this work, which consists entirely of extracts from the moral discourses of Jesus Christ, he prefixed an "Introduction," in which he stated his reason for omitting the doctrines, and the historical and miraculous relations which accompany them in the writings of the evangelists. Soon after the publication of this tract, there appeared in "The Friend of India," a periodical work under the direction of the Baptist Missionaries, an article animadverting upon it, which was signed "A Christian Missionary," but written by the Rev. Mr. Schmidt. To this paper Dr. Marshman, the editor of the magazine, appended some "Observations" of his own, in which he styled the compiler of the "Precepts" "an intelligent HEATHEN, whose mind is, as yet, completely opposed to the *grand design* of the Saviour's becoming incarnate."

These "Observations" called forth a reply on the part of Rammohun Roy, in defence of the "Precepts." In this appeal he complains, in strong terms, (and every one must admit that he had reason to complain,) of the application to him of the term heathen, as "a violation of truth, charity, and liberality."

Thus was Rammohun Roy forced into controversy at the very commencement of his career as a Christian, and refused by Dr. Marshman the honourable appellation of Christian, for no other reason but because he wished to guide his countrymen to "peace and happiness," by inducing them to follow Him as a leader who declared, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

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The Recollections of Jotham Anderson.

(Continued from page 301.)

It was in less than a year after this, that I found myself occupying the place of this venerable old man, of whose last hours I had been so unexpectedly the attendant. It may readily be conceived, that with no ordinary feelings I took possession of the pulpit where I had heard the expiring sounds of his ministry, and seated myself in the room where he had studied, and at the table upon which he had leaned and written for half a century. To my ardent view, every thing about me was sacred. I fancied there was inspiration in the very walls, and that I inhaled a good spirit from the very air in which the holy man had breathed. And while I studied in his books, and dipped my pen in his inkstand—while I read from his Bible in the family circle which he had left, and in which I was a boarder, and stood up to offer their daily devotions on the spot which his prayers had consecrated, I am sure that I felt a glow in my heart which more important circumstances have oftentimes been incapable of producing; but which was nevertheless highly favourable toward forming a frame of thought and feeling suited to my vocation.

Indeed it rarely happens to a young man to begin the arduous work of the ministry under happier auspices. The circumstances of my lot and education had been so ordered, as constantly to excite and keep fresh the religious sentiment. It had been stirred and animated by the frequent remarkable scenes through which I had passed. The manner of my introduction to my parish was calculated to revive and strengthen, in no common degree, all the feelings I had ever experienced, and all the resolutions I had ever made, in relation to the great duties of personal and pastoral religion. I cannot recall to mind this period, without an expression of devout gratitude to Him who appointed my lot, and in whose strength I have toiled on to this day. I have seen some of my brethren disheartened and sinking beneath their load, the victims of a sickly

sensibility; some miserable in their work, because their hearts were not engaged in it; and some losing their reputation and usefulness through indolence. But for myself, being always possessed of bodily health, and heartily attached to my duties, I never have found them burdensome and fatiguing. And I may say, that I never have found them so to any, except those who have wanted the spirit of their office. How shall I cease, then, to be thankful for the early instruction of those kind parents, and the severe infliction of that youthful discipline, which formed in me inclinations and desires which nothing could have gratified, but the labours of the sacred office! They have been my pleasure; and nothing else would have afforded me pleasure.

I soon found, however, that there is much to damp the ardour of enthusiastic expectation, with which a young man, ignorant of the world, enters upon his career. I can hardly help sighing now, when I call to mind the many fair visions which were cruelly dissipated by my further acquaintance with mankind; and the severe and mortifying rebukes by which my open-hearted inexperience learned prudence and caution. It was a great shock to me to discover, so soon as I did, the necessity of distrusting appearances. This was one of the first lessons which I learned by intercourse with my parish—perhaps one of the most important I ever learned. Certainly none has influenced me more in my whole life since; none perhaps has made me at times so unhappy.

Like other young persons, I trusted to the good show which any one made, and confided implicitly in all that any one might say of himself. I delighted in the warm expression of religious feeling, and was ready to give up my heart to it, wherever I might find it. I could not believe that zealous profession could be made by any who was insincere at heart. It was a great blow to me to be undeceived.

There were few men in the town more assiduous and kind in their attentions to me, after my ordination, than Josiah Dunbar. He recommended himself by his punctual attendance at meeting, and by his fondness to call upon me and converse on religious subjects. He entered fully into the history of his experience, and drew from me the relation of my own. His appearance was austere, his manners simple and solemn, his voice a little whining,

and his eyes were cast in humility upon the ground. His age was about fifty; and I thought that no young man was ever so blessed in the confidence and advice of a devout parishioner.

I found, however, that he was not popular in the village; and that the worldly, sober part of the inhabitants, especially, spoke of him rather slightly. This grieved me; but I accounted for it by a remark which he himself once, or rather often made, with a deep sigh and solemn shake of the head,—“ Ah, there is nothing that the world can find lovely in the children of God. They are always despised and trodden upon.” My experience has since taught me that this is far from being true. But at that time I took it for an established fact; and when I found any commendatory remark which I made respecting Mr. Dunbar, received in silence or with a sneer, I imputed it to the natural dislike of men to superior goodness.

Ere long, however, I observed some things in his conversation which I myself disliked. He was too fond, I thought, of complaining of the want of religion in others, and of the great coolness of church members. There was doubtless room for complaint in many instances, but he was too frequent and petulant, and spoke too sarcastically of good moral lives. Now, I could see no harm in a good moral life, and once told him, “ that I did not think it so much against a man, that he was a moral man; that I rather thought it the part of charity to believe that what we cannot see is as good as what we do see, and that what we do see, is really, though not visibly, grounded on right principle.” He was dissatisfied with this remark, and ever after affected to be concerned lest I was resting too much on works. He thought that I preached “ works” too much; and he harassed me often with minor questions about justification, and faith, and righteousness. All this, however, was done in the kindest way imaginable, and with so earnest appearance of desiring my good and that of the church, that although I thought he urged matters a little too much, yet my respect for him and love to him rather increased than diminished. No man had made me so much his confidant, and consequently no man was so much mine.

It was the universal custom of the people in the strait days of my youth, to keep the annual day of fasting literally, so far as to abstain from a dinner. Nothing was

eaten between breakfast and sun-down; except, perchance, a light luncheon in the interval between the morning and evening services. It was not uncommon, however, to compensate for this extraordinary abstinence, by a supper as extraordinary; and the meat and pudding which had been refused at noon, were devoured with a keener appetite in the evening. It was thought that the whole duty was performed, if the body were but mortified during day-light.

There were some in my parish who had departed from this custom. Mr. Dunbar came to me in the week preceding fast, in the spring following my ordination, lamenting the decay of ancient manners, and begging me to urge, in my next sermon, the importance of a literal fast. He said much of the aid which devout men had derived from it in all ages, the profoundness it gave to their contemplations, and how it aided their prayers and spiritual-mindedness; he insisted that self-mortification was necessary to growth in grace, and that we were in danger, from employing it too little, of becoming entirely devoted to our animal and sensual nature.

I replied, that I had no doubt of all this, and that such had been, and would be, the efficacy of fasting, when it was voluntary. He that will, from religious motives, and the desire of holy meditation, deny his appetite, and spend his dining hour in devotion, will unquestionably find it profitable. But if the fast be kept by compulsion, or from no better motive at bottom, than that it is the custom, then it will probably be unprofitable, and will hinder, instead of promoting the devotion of the day. Besides, I added, temperance is a better aid to the powers of the mind than abstinence; and, moreover, they who abstain at noon are very likely to revel at night, and in that case, whatever good may have been wrought is more than lost. Mr. Dunbar said he was aware that the day oftentimes ended in festivity and indulgence; but, for his part, he abhorred it; in his own family, the supper was always frugal and religious; and he wished that I would attack this crying sin as well as the other.

“Or, at least,” said he, coming at last to the point at which he had all along been aiming, “if you do not think right to preach, I wish you would speak a word of quiet advice to Mr. Ellerton; for his example goes a great way; and it is a sinful thing that he should cook and eat on fast-

day just as on any other day. He makes no difference in the world. And what will become of religion and the church, if such men are to lead astray the simple people by their example? A good moral man, to be sure, and the world speaks well of him. But no man can say that he has ever experienced religion; and I am sure, for one, that he is an Arian at heart, if not a Deist. Indeed, I think he ought to be brought before the church, and not tolerated in quiet any longer. There is no knowing what mischief his example may do; and our fidelity to the Head of the Church requires that we cut him off."

Mr. Dunbar had more than once before spoken to the prejudice of Mr. Ellerton, but never so explicitly as now. I did not altogether like the tone in which he continued to enlarge, and at last replied, that even if I thought lukewarmness and suspected error, proper subjects of church interference, yet I was too much a stranger in the place to promote any such objects now. And as for the matter of fasting, I could not interfere at all; for I intended myself to take my usual meals.

He left me evidently disappointed. On the day of the fast, there was observed in him a studied appearance of rigour and melancholy, and every external manifestation of suffering for sin, and absorption in divine meditation. He was of a "sad countenance and disfigured his face." In the evening—according, as it was ascertained, to his usual custom—a sumptuous supper was provided. He ate and drank to excess, and died the next day in consequence of the surfeit.

The shock my mind received on learning these circumstances, may be easily conceived; much more so, when the whole history and character of the man were revealed. He was discovered to have been altogether unprincipled in his transactions with men, artful, and fraudulent, and sensual; so that, in a word, for I cannot enlarge on so unpleasant a theme, his name became a by-word in the village, and never was spoken but with an accent of indignation. Yet so great had been the cunning of the man, that he had both escaped detection, and had passed, for the most part, though not altogether, without suspicion. There was but one person who thoroughly knew him, and that was Mr. Ellerton. When I learned this, I perceived at once the cause of his ill-will to that gentleman.

Mr. Ellerton was one of the principal citizens of the

place, and in most respects the very reverse of Mr. Dunbar. He was, like all other respectable men of that day, a professor of religion. But no man could be less anxious about its *form*. He appeared with a dress and countenance and speech like those of other gentlemen. He seldom made religion the subject of conversation, and was generally supposed not to be fond of reading the Scriptures, and not to have devotions in his family. He was suspected also of not being quite sound in the faith. He was esteemed precisely what is called a good moral man. Very few would venture to call him a *religious* man, though he was punctual at church, and friendly to the ministry. But then he was proverbial for his truth, integrity, and kindness, and "every virtue under heaven." No man could be more universally respected and beloved.

I did not at this time know so much of him, for my ear had been poisoned by Dunbar. I had been led to look upon him coolly, and to avoid rather than seek his company. I had, consequently, in the seven months of my ministry, become hardly in any degree acquainted with him. The circumstances of Mr. Dunbar's death led me to suspect the correctness of my impressions, and made me solicitous of greater intimacy with Mr. Ellerton.

I soon discovered and admired the purity and firmness of his moral principle. But I wished to go further, and ascertain the state of his religious sentiments and affections. When we had become well acquainted, and were together by ourselves, I found him ready and pleased to converse frankly. I immediately found that he was indeed an Arian; and as I had always been taught, without knowing why, to look with horror on Arianism, as little better than infidelity, and to take it for granted that there could be no religion at heart without the worship of the Trinity, I thought that I saw at once how it happened that he wore no show of religion—for he certainly could possess none; that is, none of its fervour, life, and spirituality; nothing of it, but its decent, every-day morality.

But a more intimate acquaintance taught me, that he was no stranger to the holiest and tenderest feelings of piety; that he had experienced deeply the inward power of the Gospel, and acknowledged it as a religion of the affections. So that, in a word, it has seldom fallen to my lot to know a soul of more elevated, expanded, and heavenly-minded religion, than dwelt within the frame of

that unobtrusive man; giving direction and beauty to his whole life, but itself unseen and unheard in any separate or ostentatious display.

The observation of these two characters, furnished me with much matter for reflection. It made me ever after cautious, and distrustful of appearances, to a degree that was even painful. I learned to be jealous of lip religion, and cold towards those who were forward in profession. Nay, I was beset with an indefinable reserve, which sealed my lips, and checked the current of my feelings, whenever the subject of religion was touched by strangers, destroying much of the comfort and satisfaction I had hitherto enjoyed in religious conversation. How much have I suffered from this cause! while nothing that I have gained has been able to compensate for the quietness and peace of the unsuspecting temper which I have lost. I think, however, that I have gained something by teaching myself and others to lay the stress upon the solid excellence of a good life. The longer I have lived, the more have I been persuaded that this is the great end of human endeavour, and the great touch-stone by which we are to judge one another. The heart *we* cannot see, it must be left to the judgment of God. But wherever the life is uniformly and consistently good, I have learned to consider it as the part of charity to suppose that the heart also is right. I have been unable to join in the outcry against moral lives, as if they were, of course, signs of a worldly heart. I have thought it mischievous—I may say I have *found* it mischievous. Religion is helped by maintaining the dignity and importance of good works; yea, even though they stand by themselves. But it is injured if they be sneered at and defamed; because, however you may explain and qualify, many will understand you to say, that if there be faith and zeal, a good life is at best of only secondary importance. They will, therefore, make only secondary attempts to attain it. How many souls have been ruined in hypocrisy and spiritual pride, through this great mistake!

Mr. Ellerton was another added to the number of the “excellent of the earth,” whom it had been my privilege to know. Some of the peculiarities of his religious faith, and those in pretty important particulars, were widely different, I had reason to think, from those of any other good man I had met with. He did not believe in a tri-

personal Deity; and this was a sort of unbelief, which I, like ten thousand others, looked upon with a vague sort of horror, I knew not whence nor why. For a long time, therefore, I could not believe that he was really so good a Christian as he seemed to be; and when it was impossible to doubt this, my next conclusion very naturally was, that Trinitarianism, though the truth, yet could not be essential to the Christian, for here was a Christian without it. This discovery did a great deal to set me a thinking, and to enlarge my views. But its best and happiest consequence was, to confirm me in my persuasion, that the great practical and vital principles of our religion are common to all believers. From this persuasion I have never varied. Experience has every year confirmed it; and it is still one of the most comforting convictions of my heart. I look forward with the most delightful anticipations to the day, when I shall join in one communion the souls of those many good men, whom I have honoured and loved here, but from whose fellowship I have been shut out, by the miserable bars which prejudice and pride have put up amid the churches on earth.

But another important consequence was, that, not finding Arianism the monstrous thing that I had imagined it, but, on the contrary, consistent with every Christian grace, I was led to look upon it with complacency. I felt ashamed of the prejudice I had suffered myself to entertain. I felt mortified and humbled, that I should have permitted myself to gather, from the wholesale censures of books, and the sweeping sneers of conversation, an inimical impression against the holders of an opinion of which I knew nothing. This was the precise fact; I did know nothing, absolutely nothing, about them. I had examined other opinions, but not this. To this I had never turned my attention—had never asked a question about it, but had gone on in the way my father taught me, taking it for granted that I was right, and not so much as troubled with a suggestion that it was possible I might be wrong. I recollect perfectly well the first time the thought occurred to me. It was when I had become well acquainted with Mr. Ellerton's character, and had been striving in vain to reconcile it with his anti-christian creed. The question seemed to be asked me, how do you know it is anti-christian? I felt at once that I did not know, for I never had inquired. I cannot describe the sensation

which passed over me, as this thought flashed through my mind. A cold thrill went through my frame, a tumult of thoughts crowded and agitated my mind. I soon felt that it was my duty to inquire, and know that whereof I would affirm; and in great anxiety of mind, and earnest supplication for heavenly guidance, I at once entered upon the investigation.

The first discovery I made, was one which has been made by multitudes besides, but which filled me with inexpressible surprise. It was—that I was not, and never had been, a Trinitarian. When I came to see the definitions and explanations of the doctrine, and compared them with the state of my own mind, I found that I had used its language, but had never adopted its meaning. I had fallen into its use, just as I had fallen into the common language of men about the rising and setting of the sun—not because I believed what the words literally imply, but because it was the phraseology in common use where I lived. Trinitarian doxologies I had employed, because I had always heard them from childhood; but I found that I had never affixed to them Trinitarian notions. I found that I never had worshipped any being, but the Father of Jesus Christ, and that all my religious feelings were grounded on the supposition of his single divinity.

So then, I thought to myself, I have been guilty of contemning and denouncing a sentiment, which all the time I ignorantly held; and of thoughtlessly using language which implied a faith different from my actual opinion. This discovery humbled me to the dust. I could scarcely bear the burden of shame and reproach which my conscience heaped upon me. I have since found that this thoughtlessness is by no means uncommon. Inexcusable as it is, yet many have I known in precisely the same situation with myself. Indeed, I have reason to believe that the large majority of those educated in the orthodox faith, are no more truly Trinitarian than I was, though they imagine themselves to be so; and I have accordingly found, that when they allow themselves to look fairly into the matter, they discover themselves to have been Unitarians all their lives without knowing it.

Had I been acquainted with this fact at the time of which I speak, it would have saved me much unhappiness. As it was, I had a long and painful labour to go through, in ascertaining whether my language or my

opinions were the truth of revelation on this subject. The one or the other must necessarily be rejected as wrong. For two years I pursued the inquiry with all the anxiety and impartiality of a conscientious mind. It would take too much room to detail the progress of my experience at this time. Suffice it to say, that I obtained complete satisfaction at last, and have been ever since happy in the simplicity and consistency of my Unitarian belief. I have known many pass through the same process, with an equally happy result; and many, I may add, with a result still more happy, because their minds were relieved by it from the distressing burden of other ungenerous doctrines, which had preyed upon their spirits, and disquieted their lives, but from whose bondage I had been redeemed some time earlier. I cannot but remark here, how much is effected by the light of a good conversation. I was set on thinking, and won to the knowledge of the truth, by observing one man's Christian deportment. It would be well if Christians were generally aware, that they cannot produce any so powerful argument in their favour, as a holy life. Thousands will understand it, and be convinced by it, whom no reasoning, though it were demonstrative, would at all affect. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

(To be Continued.)

On the Missionary Enterprise.

(Concluded from page 295.)

PERSONS who possess more or less of the excellences we have praised, are not casually found here and there in these kingdoms. Through the community, there are diffused nearly a hundred thousand gratuitous teachers of the elements of knowledge and the Christian faith. To these, we must add myriads of others, who labour each in his sphere, though in a manner different from those just named, to extend the influence of that beneficent faith which, wherever it is felt in power, makes the wilderness to bud and blossom like the rose. The extent of effort which is given to advance, at home and abroad, the kingdom of righteousness and peace and joy in a holy mind, may be learned from the fact, that half-a-million of money is now expended annually, for the furtherance of

the Gospel. For the collection of so vast a sum, how many hands must concur—how many benevolent affections must be called into play! What an extensive machinery must be employed, to gather together into one amount, the fragments which individuals can spare; and this, for the most part, effected by the single principle of benevolence, which, like the sun, draws up and brings together, by its kindly heat, the several rivulets of which the total is composed. And then how many hands and hearts will the diffusion of this sacred treasure occupy, in deeds which benefit and satisfy both him who gives and him who takes! It is difficult to give an adequate representation, without entering into details (for which we have not space), of a system consisting of labours so gigantic and wide-extending, as are now being made by the religious community. Conceive of the extent of influence exerted by the Bible Society, which has issued seven millions of Bibles and Testaments—has under its direction, more than four thousand affiliated societies—and been engaged in printing, translating, or amending the Scriptures, in one hundred and forty-five languages and dialects. Let us take another instance. The Religious Tract Society alone, issued during the year 1829, ten millions one hundred and thirteen thousand four hundred and sixty-three publications; and the total circulation of the Society, at home and abroad, from its commencement, exceeds one hundred and thirty millions of tracts.

In no connexion, has the growth of Christian benevolence been more rapid and luxuriant, than among the Wesleyan Methodists; and no where is it more remarkable, since, as all are aware, they are a body known rather for their numbers than their affluence. A century since, Methodism was struggling for existence. Now it maintains a most respectable station among the religious sects of the land, and is inferior only to one or two Societies, in the amount of its contributions for benevolent objects. The income of its Missionary Society, for the year 1829, exceeded fifty thousand pounds; a fact which ought to read a lesson to that even yet inert, but affluent mass, which supposes itself most in danger from the Methodists—namely, the Church of England.

It is also necessary to take some, however imperfect a notice, of the field over which the exertions that we have spoken of are spread. “The field is the world,” in the

language of Scripture. The termination of the late war, and the long continuance of peace, have been very favourable to the spread of the influence of our religious societies. From this our own island, which we are glad to observe is daily receiving an increase of attention, to the North, the South, the East, and the West, these labours of love extend. There is scarcely a shore, however distant, that has not been approached—or a tract of country, however arid, that has not been passed—or a land, however barbarous and inhospitable, that has not been visited by the heralds of the Gospel of peace. Among these heralds, there have been, especially in the earlier period of Protestant missions, and there are still, men of extraordinary singleness of mind, intensity of purpose, devotedness and warmth of soul. Such qualities were needed in the missionary enterprise, and such qualities it was eminently fitted to call into action and to foster. It required no little strength and purity of purpose, to leave father and mother, and home and country, to enter, as have done thousands, on a work in which the perils that were known, were augmented in the imagination tenfold by what was unknown,—an unknown ocean—an unknown land—an unknown people—and, in its application to that people, an unknown work.

*Ille robur et æs triplex
Circa pectus erat, qui fragilem truci
Commisit pelago ratem
Primus.**

If Horace has given a true description of the hardihood which he must have had, who first entrusted himself to the dangers of the ocean; sure we are, that equal strength of mind at least must that person have possessed, who, influenced not by the love of gain—but the desire of doing good—braved for the first time, not merely the perils of the deep, but the more fearful aspect of savage men, in a distant and strange land, where, as some have found to their cost, he carries his life in his hand, and but for an Almighty power, would be destitute of friend or helper. We do not say, that the trials of all who go to carry the Gospel to distant lands, are equally great. In the earlier periods of the missionary enterprise, they were indeed, in

* “Surely oak and threefold brass surrounded his heart, who first trusted a frail vessel to the merciless ocean.”

some instances, so numerous and weighty, that it is not easy to overcharge the picture; and a proportional magnanimity was shown by several of those who were engaged in the holy work. Recently, however, difficulties have been diminished. Still the toil is great; the denial is great; and great are the virtues which in no few instances they call forth and sustain.

We are not supposing that there is not an alloy of the world in all these efforts. We know the reverse. They are made by men, and are therefore imperfect. Equally certain is it, that the exertions which, under the influence of the religion of Christ, have been made, and are now so largely making, for the furtherance of religious and moral principles, have been the occasion of excellence of mind and heart, that it does one good to contemplate, and which would with difficulty find a proper measure. Greatly sublime to our minds, is the attitude which in these godlike exertions Christianity has assumed. The future historian of the period in which we live, will find amidst much to condemn, many a feature in them which will call forth his warmest praise, and to which he will refer as constituting no small portion of what is honourable to the age. Should he contrast the stupendous efforts to which we have alluded, with what has been done for the extension of religion at any former time, how greatly will he raise the estimate of the merits of the present day. Let him look at the Crusades, to take an extreme case: Europe torn up from its foundations and precipitated in hostile array on Asia—the most malignant passions engendered—the loss of myriads of lives—states and empires convulsed; this is the picture he will there behold, and gladly will his eye revert to scenes of a mild and holy radiance, over which the spirit of benevolence broods, and the issue of which is to save men's lives, and with their lives, their souls also.

But, it may be asked, are the alleged effects produced? What is the success which attends on these exertions, is it proportionate to their extent? That great good is done cannot be questioned; that all the good is done which one might expect and desire, cannot be affirmed. To speak to a few particulars. Civilization is extensively carried forward by missionary undertakings. The missionaries are a portion of the most civilized nations of the world. Wherever they go, their mental superiority gives

them more or less influence, which is, of course, exerted for the establishment and diffusion of those habits and customs in which they have been trained. It is, in many instances, no disqualification to a missionary that he has been, in the earlier part of his life, engaged in some manual labour, nor that his mental and moral cultivation are not of the highest and most refined nature. By these circumstances, the amount of useful influence which he can exert, is often greater than it could be otherwise. In no few instances, missionaries have introduced in uncivilized countries, many of the more useful arts, or improved the rude skill of the natives—enhancing their comforts, and lessening the precariousness of subsistence which is usually found in semi-barbarous tribes. The physical benefits thus conferred, give the herald of the Gospel a hold on the heart, not otherwise to be obtained; and secure for him a respectful and attentive hearing as to the great message which he has to announce. To aid the great work of civilization, the influence of the press—once, nay still, though not so extensively, deprecated by the mistaken friends of religion—is largely employed; and the influence of education, another cause of terror to the timid and the designing, is brought to bear. This machinery, if it does nothing more, must amend the physical and moral condition of those who are subject to its power; they will, as a matter of course, rise in the scale of existence—rise, as it were, to a new and a better life; and within a few generations, there will be seen the delightful spectacle of flourishing cities, an intelligent population, and a cultivated and fruitful soil—where before, barbarism and sterility and rapine, had universally prevailed. Viewed in this light, the effects of missionary enterprise deserve no small meed of praise. It is well that barbarous countries are civilized—it is better that they are civilized, without the cost which has heretofore been paid for the benefits which were gained. Let any one compare this mode of extending civilization, with that which chiefly prevailed in ancient times; let him trace the peaceful steps of the missionary, and then the bloody path of Alexander, and declare which way is preferable.

But benefits of a higher order, have abundantly followed the labours of the servant of the Cross.

On Greenland's icy mountains,
On India's coral strand,

Where Afric's sunny fountains
 Roll down their golden sand;
 Near many an ancient river,
 On many a palmy plain,

—the sounds of salvation have been proclaimed, accepted, and made a blessing. In some instances, as at Otaheite and the neighbouring islands, a nation has been born in a day—success the most splendid and gratifying, has been reaped. These triumphs, however, are not the rule, but the exception. Still, it is not to be denied, that the power of the Gospel is felt, in different parts of the globe, by thousands, who but for missionary labours, would yet have been in the bonds of iniquity, superstition, and idolatry.

Now, let our readers contemplate the great work, the outline of which we have sketched, and say, if there is not in it much to strike the imagination, to affect the heart—to call for our best wishes, as well as our prayers. Is there any employment in which they would prefer that the contributions of the charitable should be expended, than in endeavours to extend, at home and abroad, the blessings of knowledge, goodness, and vital religion? Let the mere man of the world deny, if he can, that there is something truly great in those splendid acts of benevolence—in myriads of persons being actuated by a principle so hostile to the narrow policy of worldlings, that it is “more blessed to give than to receive”—in thousands of recipients being rescued from the thralldom of debasing ignorance and superstition, and ten thousand times ten thousand of the rising generation growing in knowledge, regular habits, and pious dispositions, as they grow in years. To recur to our former illustration:—Let him look at states that he is apt perhaps to extol to the skies; let him seek in Greece and Rome, the parallel of the delightful spectacle now placed before him, and he will in his researches be met with scenes of cruelty and blood, far worse than those which in this day disgrace even the lowest part of our population; or, if his quest be made in the month of May, when benevolence actuates so many thousands of our fellow countrymen with new, strong, and pleasurable emotions—he may hear of the unbounded licentiousness of the Floral games; and then let him determine which employment of the season is better—which sacrifice more pleasing to God. One concession we think even the unbeliever must feel himself bound to make—namely, that

the Christian religion has done much to raise the tone of moral feeling, and purify the motives, not merely among the more elevated, but also among the working classes of society. This is too obvious to admit of denial.

And we ask our Unitarian brethren, if these holy labours find not an approval in their breasts—if they do not desire to bear their part in the great work of civilizing and evangelizing the world? It is a work, it seems to us, in which, after the example has once been shown, no Christian should hesitate to join. We are not ignorant of the peculiar circumstances in which Unitarians are placed, and the difficulties which hence arise to their engaging actively in missionary labours. Still we would have them look to such labours as their imperative duty, to be entered on at every convenient season, whether at home or abroad. Let the duty be fully recognised, and then the tone of society amongst us, will remove some and obviate other difficulties; and we shall either find or make a way, to do at least more for the extension of the Gospel by missionary efforts, than we perform at present.

We do not wish to be understood, as the indiscriminate eulogist of the societies to which we have, in this paper, made allusion. We see faults as well as merits in them, and in their machinery; more than we have room even to mention. We can never divest our minds of the thought, that the doctrinal principles which they are conveying to every part of the globe, and infusing into the minds of the rising generation, are for the most part, as we think, heathen corruptions in a Christian garb. We cannot but believe, that these corruptions hinder the progress of the Gospel, and impair its influence. Nor would it be difficult to collect from missionary reports, instances in confirmation of this assertion. In these things we are bound to bow, in humble resignation, to the ordinations of His providence who out of evil constantly educes good; while we rejoice to observe, that the antidote accompanies the bane, in the mental activity and means of correct information which attend on missionary labours. From the diffusion of the Bible, we hope every thing. It will, as it has done and is daily doing, either neutralize or subvert error; and if the process is not so rapid and extensive as could be desired, the great object that should engage our attention is, that we do not by our unfaithfulness give error an undue advantage. Let us each do our duty; and in the

way of duty, we may without anxious concern, leave the result to the disposal of Him who ordereth all things well.

The want of success, which either does, or by our orthodox brethren is supposed to attend on the labours of our ministers and missionaries, is often mentioned to show that the hand of God is against us. The inference is rather rash, as the objector might be made easily to feel, by a detail of instances in which, considering the extent of means he has in his power, the most signal failures have been suffered. Without referring, however, to missions actually abandoned; we find in the *Missionary Register* of the last twelvemonth, even in spite of the vagueness of language, which labours to make what is small appear great, and what is insignificant appear considerable—abundant proof, that orthodox missionaries have often, to quote the words of one of them, “to exercise that faith which against hope believeth in hope.”

G. C. S.

Sunday Evening.—By John Bowring, Esq. L.L.D.

WELCOME the hour of calm repose,
 The evening of the Sabbath day;
 In peace my wearied eyes shall close
 When I have tuned my vesper lay,
 In humble gratitude to Him
 Who wak'd the morning's earliest beam.

In such an hour as this how sweet,
 In the still solitude of even'
 To hold with heaven communion meet—
 Meet for a spirit bound to heaven;
 And in this wilderness beneath
 Pure zephyrs from above to breathe!

It may be that th' Eternal Mind
 Bends sometimes from its throne of bliss;
 Where should we then its presence find
 But in an hour so bless'd as this—
 An hour of calm tranquility
 Silent, as to welcome Thee?

Yes, if the Great Invisible,
 Descending from his seat divine,
 May deign upon this earth to dwell;
 Where shall he find a welcoming shrine

But in the heart of man, who bears
His image, and his spirit shares?

Now let the solemn thought pervade
My soul, and let my heart prepare
A throne. Come, veil'd in awful shade,
Thou Spirit of God! that I may dare
Hail Thee, nor like Thy prophet be
Blinded by Thy bright majesty.

Then hold communion, Lord! with Thee,
And turn my wand'ring thoughts within,
Then, tho' but for a moment see
Thy image, purified from sin
And earth's pollutions; let me prove,
If not Thy Majesty—Thy love.

That love which over all is shed,
Shed on the worthless as the just;
Lighting the stars above our head
And waking beauty out of dust.
The farthest comet's path is nought
To the vast orbit of His thought.

To Him alike the living stream
And the dull regions of the grave;
All watch'd, protected all by Him
Whose eye can see, whose arm can save
In the cold midnight's dang'rous gloom,
And the dark prison of the tomb.

Thither we hasten—as the sand
Drops in the hour-glass, never still;
So, gathered in by Death's rude hand
The store-house of the grave we fill.
And sleep in peace—as safely kept
As when on earth we smil'd or wept.

What is our duty here? to tend
From good to better, thence to best;
Grateful to drink life's cup, then bend
Unmurmuring to our bed of rest;
To pluck the flowers that round us blow,
Scattering their fragrance as we go.

And so to live that when the sun
 Of our existence sinks in night,
 Memorials sweet of mercies done
 May shrine our names in memory's light,
 And the blest seeds we scatter'd, bloom
 A hundred-fold in days to come.

REVIEW.

Christ and Christianity. Sermons on the Mission, Character, and Doctrine of Jesus of Nazareth.—By W. J. Fox. 2 Vols.

(Continued from page 282.)

THE difficulty we feel in making selections from these sermons, is, to decide on which passage to extract, and where to end. There are the two discourses on the Lord's Prayer, and those likewise on Christ's Doctrine of Providence, much should we like to give our readers quotations from them; but we abstain, from the single consideration, that if we began, we should insert them all. In truth, those all-important subjects are treated with a power of argument, and a beauty of illustration, instructive as delightful. Parts would fail in making that impression, which the whole cannot but produce. To all who would know the Object and the nature of devotion—to all who, wearied with the cares, and oppressed by the anxieties, and weighed down by the sorrows of life, anxiously seek a refuge in trouble, and desire an unfailing hope amidst the world's ills—to all who wish to love their Maker, and do their duty, would we recommend these discourses;—in all their teachings they will discover much to alleviate their anguish—and all to excite their unwavering confidence in the all-bounteous Providence which directs and regulates all things, and will gladly, whether in weal or woe, acknowledge and rejoice in God our Father.

What a powerful picture of the beneficence of Christ, is drawn, by combining the objects of that beneficence in one rejoicing assemblage.

There would be the helpless cripple, moving but at the will and by the charitable aid of others; chained to his couch more potently than by iron fetters; conscious, perhaps, of coming danger, but with no power to resist its attack, or to fly its approach. There would be those for whom there was 'neither sound nor

language,' parted from the rest of mankind by a gulf, seemingly impassable as that in the parable, not even, like that, allowing communication (except, imperfectly, by sight and signs) across its dreary depth. There, the blind; those who had been so from their birth, and to whom the loveliness of nature's face was a mystery, heard of, but incomprehensible; to whom every volume was sealed like that of prophecy; whose days were nights, and their life but a dismal dream. Or those on whom such calamities had fallen after they had felt the worth of what they lost; whose powers of sense had gone, leaving memory to aggravate the wretchedness of their absence; who were, as to some of the purposes of existence, dead while yet they lived; and who, as if already some portion of them in the grave, recollected how, in irrevocable years, they had seen, or heard, or spoken, or freely rambled, and acted, and enjoyed, like others, on the mercy of whose superior powers, once their own, they were now dependent pensioners. There, those in whose veins the living blood no longer flowed a stream of health and energy and pleasure, but, lashed by fever, rushed a torrent of corruption and distraction. There, the epileptic, in the foul distortions of convulsion, foaming and falling, making hideous the human face and form, and blending even pity with an involuntary shuddering. There, others in the loathsomeness of leprosy, that disease of pollution and disgust, which cut man off from social intercourse, sent him without the city or the camp, and preyed upon his mind till that became diseased too, and sickened in self-abhorrence. There, insanity, in all its dreadful shapes, dreadful enough in any shape, from the drivellings of idiocy to the ravings of madness; roaming the country to the terror of its inhabitants, or dwelling in the tombs among the dead; insanity, rendered more frightful to others, and yet more awful to the individual, by the superstitions of the age, which ascribed it to demons taking possession of the man, speaking through his organs, revelling in infernal gambols in his brain, and making him the mere instrument of their unnatural agency. And besides these, there would even be some in whom the last earthly triumph of physical evil had been accomplished—the dead, with whom the hopes of friends and fond relatives had expired also, perishing with the last spark of life, or covered by the closing grave. There would be the child of Jairus, withered in her first blossoming, snatched from the love which was yet growing with her growth, and turning to despair the hope which had been strengthening with her strength. There, the young man of Nain,

the Widow's son, cut off in the prime and pride of life, the broken staff of her age, levelled when just taking his place in the ranks of society, to share its exertions and achievements. And there, Lazarus, in age, and family, and station, yet more important, over whose grave, not only sisterly affection, but the veneration of neighbours, and the respect of those yet more distant, swelled the train of mourners. This, all this, was the scene of wretchedness for which Christ felt a brother's sympathy; for every separate portion of which there was a corresponding emotion of pity in his heart; which he transformed into a glorious theatre of joyousness; for at his word 'the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up,' and 'to the poor' sufferers, or still poorer mourners, the 'glad tidings were proclaimed' of a restoration which they had not dared to hope, and whose bliss made the overpowered heart relieve itself by tears of ecstasy, while those of anguish were yet undried upon the cheek.

Christian Father and Mother! who, bred up in obedience to the teachings of Confessions of Faith, have adopted a creed, which dishonours the heart, and libels humanity, and perverts the Scriptures,—read this passage:—

Theologians say, that the very infant comes into the world under the wrath and curse of the Deity. They never learned that by observing the glory of God in the face of Christ. No such withering frown ever sat on his benignant countenance. Think of Christ wroth with a child! Think of Christ cursing a child! I must read in the Gospel that he did so, before I believe that God does so, and that the Calvinistic doctrine of original sin is true. In the strong horror of the human heart at the monstrous combination of such a person with such an action, I read the condemnation of that gloomiest article of a gloomy creed; and if it be a foul calumny on Christ, it must, exalted as he was, be a yet fouler calumny on God. I would sooner believe the one than the other. I would sooner imagine Jesus of Nazareth encountering some fond father and fonder mother, in the first freshness of their parental feelings, as they pass beneath 'the gate of the temple which was called Beautiful;' less beautiful in the sculptured forms of marble on which its gorgeous architecture rested, than in the living human group which were there bearing the babe to the altar to dedicate it to the God of its fathers; and encountering them with that solemn malediction which would sink into their souls and corrode their lives; than I would ima-

gine the Omniscience which witnesses each man's birth, life, and death, to be in all earth's scenes of parental anxiousness and fondness over helpless infancy, the all-pervading presence of an almighty curse. Yet this is the doctrine into which thousands upon thousands of children are catechised. Why will not parents and teachers lead them, not to Calvin, but to Christ? So should they receive a blessing, even as did those children which were led to him, notwithstanding that there were not wanting, even then, erring disciples to intercept their approach and forbid their coming. As his blessing was on them, so is that of his and our God.

The whole of this sermon is truly beautiful. It is on the glory of God in the face of Christ. Take the conclusion:

All other emblems of Deity are but faint shadows compared with this; even the thunder is but the hiding of his power. They have a glory; but it is lost in the glory that excelleth. The sun is a fine emblem of Deity. The heavens are his tabernacle; earth and sea, the regions over which he reigns, rejoicing in his light, and vivifying in the warmth of his influence. When he withdraws, creation mourns and droops; when he rises, the flowers expand, the air is vocal with the songs of his welcoming, and man beholds, delights in, and joins in the thousand sights and sounds of gratulation. The mountain typifies Deity. There is no city, though vainly called eternal, whose duration is like that of the everlasting hills. The dust at its base is that of crumbled and forgotten walls and palaces. Their inhabitants had passed more rapidly into non-existence and oblivion. It is seen afar, and the traveller on the plain, and the mariner on the wave, guides by it his distant course. The gradations of its ascent are marked with the productions of earth's varied climates, as if there in representative homage from their several regions. It looks down on clouds and lightnings. To the rude plains around, it is as the mighty bulwark of their protection; and it flings over them its gentle, softening, beautifying shade, as if in promise of its shelter and its blessing. Or, not to notice other single objects, such an emblem is the whole material universe. Each separate planet seems but a grain of sand to its unmeasured magnitude. The force of its movements, were worlds opposed to it, would crush them to dust, and scatter them like chaff. The complicated motions of the stars are as the workings of an omniscient brain, an universal intellect. They measure ages, but feel them not. Unchanged by time, they seem as they had ex-

isted from a past eternity, and had nought to fear from all the storms of a coming eternity. But humanity is a nobler emblem yet. Man sees what all this means. Its perception is in his sight; its interpretation is in his soul. Were there not the rational beings to see and hear, no heavens could declare the glory of God, nor firmament show forth his handy work. Their beauty is felt by him, not by themselves. Their laws are investigated by him, not by themselves. In knowing them he is their superior, and a better image of God than they are. That knowledge gives him power, another feature of the image in which he was created. Of the laws which he knows he avails himself, and to that extent becomes the master of the elements. The grant of his sovereignty extends over the animal creation. He tames their fierceness, and tasks their strength; and they minister to his wants, and do his bidding; and he is as a god unto them, for 'their eyes wait upon him, and he giveth them their meat in due season.' He rises into a yet higher emblem when vested with intellectual, political, moral power,—when men, by millions, receive his commands; when he sways bodies, minds, and hearts; when his words are law and destiny,—suffering to some, enjoyment to others,—life to some, death to others; when his presence seems, by his influence, extended over regions and ages, and he is to mankind a blessing or a curse. But not the most highly gifted in mind, nor the most despotic in power, nor the most influential in goodness, of all the sons of men, can furnish out a picture of the Deity like Christ. At best they are but beams of that glory of which he was the brightness. Look at his miracles. In raising the dead there is an indication of divine power which nature never supplied. Look at his knowledge of the human heart and future events. That emanated from a higher wisdom than what designed the orbits of the planets, or combined the elements of material existence. In the dignity in which the Galilean peasant walked the earth, and looked down upon its rulers, and rebuked its lords, and raised its slaves, and legislated for human hearts, and promised eternal life, and established the kingdom of heaven, learn the moral grandeur of God. That unsullied purity on which the keenest malice and the vilest falsehood could fix no stain, portrays the Divine holiness. That untiring patience which no stupidity or perversity could baffle; that lowliness which disdained not the child, the slave, the sinner, the outcast; that kindness to all, which consorted with the Samaritan, and was gracious to the Gentile; do they not preach to our in-

most hearts, of God's forbearance, condescension, and impartiality? That mercy which so promptly welcomed back the erring follower, and so generously prayed even for his murderers, is it not an impressive lesson on the fathomless mercy and free forgiveness of our God and Father? And that benevolence which prompted him to incessant exertion; which supported him through unparalleled suffering; which was alike the soul of his discourses, his actions, his miracles; which shone through his life and his death; whose splendours were around his brow when he expired on the cross, and when he sat down on the right hand of the Majesty on high; what is it but a glorious revelation of the glorious truth, that God is love?

(To be Continued.)

The Detector.—No. 10.

“If there's a hole in a' your coats,
I rede you tent it,
A chiel's amang you takin' notes,
And, mind, he'll prent it.”—*Burns.*

“Oh, an' you talk of conscience, I must have mine eye upon you.”
Shakspeare.

ALMOST all corporate bodies are fearful of change. Be they ecclesiastical or civil, improvement—which they call innovation—is their aversion. Individuals there may be amongst them, who have a knowledge of better things, and whose wish it is that better things should prevail. Yet even these consent, in their corporate capacity—strange infatuation! to sacrifice their knowledge and their feelings, to the upholding of their “Order.” It matters not to them, whether the spirit of the age, or the spirit of Christianity be arrayed against their sayings and doings. Church and State, Diana of the Ephesians, or any other idol for the time being, must be preserved, and the rebel or the heretic must be put down. Of all corporations, too, the ecclesiastical is the worst, the most alien to liberty, the greatest bar to reformation. Originally at war with reason, and founded upon a perversion of Christianity, is it to be wondered at, it should in all ages be the ready tool of despotism—branding by excommunication, or more potent weapons, according as the age would bear the imposition, every appearance of freedom? Is not the history of all church courts, the history of tyranny—ty-

ranny of mind at all times—tyranny of body too, when they dared? As angels' visits, few and far between, have been the exceptions. The University of Cambridge has shown by its recent conduct that it is not one of those exceptions. The Church of Scotland, at present, breaks not through the rule. What with the Campbell heresy, and the M'Lean heresy, and the Paisley and Woolwich heresy, her hands are tolerably full just now. And, truth to say, she seems disposed to carry matters with as high a hand, and to be as determined in her adherence to the stern and gloomy tenets of her standards, as even Knox or Calvin could have wished.

The London Presbytery in connection with the Church of Scotland, has lately been dealing with the doctrinal delinquences of Mr. Scott, preacher at Woolwich. Having been originally licensed by the Presbytery of Paisley, to them he made his appeal. On the 3d of May, the matter was taken into consideration by this body. It was stated by Mr. Scott, that although he differed in some points from the Confession of Faith, yet that it was far from his wish to separate from the Church of Scotland. He desired still to continue a preacher of her communion, but he could not accept *ordination* at the hands of the ministers of that Church, for three reasons:—

1st, He believed that the Scriptures made a full declaration of the love of God to *all men*—that God was willing that *all* should be saved, and come to a knowledge of the truth—and that Christ gave himself a *ransom for all*; but in the Confession of Faith, he found that the benefits of the death of Christ, were designed *only for the elect*.

2d, Regarding the Sabbath and the Lord's day, they were exhibited in the Confession of Faith as the same day—he believed them to be two distinct days, the one a Jewish institution, and the other a Christian.

3d, Upon receiving ordination, it was understood, that by the imposition of the hands of the Presbytery, a minister received the gift of the Holy Ghost, and all the gifts implied in that character; but although he admitted such gifts might belong to the Church, he did not believe they could be conferred by any Presbytery.

Such were Mr. Scott's grounds of difference with the Confession of Faith; and the Presbytery met to decide, whether, with "these partial grounds of difference," as Mr. Scott styled them, he might still retain his connec-

tion with the Church of Scotland. On the decision of this matter, most important subjects were involved. It was not merely whether the Church should retain or exclude an individual member, but whether the Confession should be held infallible or human—whether the Confession or the Bible is to be the guide in Religion—whether frail and fallible creatures are to hold themselves forth as the depositories of God's spirit, and therefore incapable of thinking or committing wrong—whether, in fine, the Church of Scotland is a Protestant or a Popish Church.

That a Christian minister should, in the present day, be impeached for believing, on creation's testimony and Scripture proof, that "God is love," and that "the Father sent the Son to be the Saviour of the world," would be passing strange, did not the nature of the impeaching and condemning tribunal—a tribunal which is at once accuser, jury, judge, and executioner—explain the mystery. It is a contest between Calvinism and Christianity; and the court being Calvinists, the cause was prejudged—condemned before hand. Acknowledgment of differing from the Confession, was here enough. Discussion would have been deemed an impertinence. The declaration made by Mr. Scott, that he held not the Confession of Faith to be the yea and amen to a Christian, "was tantamount to a resignation of his license." So said Dr. Burns of Paisley; and the vote of the conclave confirmed the reverend Presbyterian's assertion! Calvinism and its Confession were triumphant—albeit, in their triumph, Christianity was put to open shame.

Convenient certainly is this mode of disposing of controversy. It saves a world of trouble. Who would pass weary days and sleepless nights in searching after truth—who would expose themselves to suspicion and obloquy, to domestic estrangement and the world's frown, if a Presbytery do in verity possess "the keys of the kingdom of heaven"—if their law be gospel, and their fiat stamped with infallibility? Dissenters, free inquirers, avaunt! The Presbytery is the only portal to truth and heaven. Haply, indeed, a wandering thought might strike, that if the thunders and the inspiration of heaven be given to mortals in these degenerate days, their possessors would more likely be found in Rome than at Paisley; and that in dignity and splendour, and that majesty and magnificence which becomes infallibility, the college of cardinals is not

to be named in the same generation with its humble Protestant imitator. That wandering thought, indeed, might be checked by proper discipline; for in this clime, to doubt the superiority of the Confession to the Mass Book, would be heresy rank and unpardonable.

Though the decision of the Presbytery approved the proceedings of the London court, and struck Mr. Scott's name from off the roll of the Scottish Church, yet was it not a unanimous decision. One voice was heard for liberality and tolerance. The individual contended, that it was not understood that all the ministers of the Church, in every jot and tittle, agreed with the Confession of Faith. He felt assured, that *many* did in some points differ. And those rather were the honest members of the Church, who, at the risk of losing their livings, openly avowed their convictions. He considered it was unjustifiable in any one to subject his judgments of the truth of Scripture, to the interpretation of the Confession of Faith, which was a mere human document. Mr. Brewster was the person who uttered these words of truth and soberness. Is Saul also among the Prophets? It is a proof that the teachings of a late excellent individual were not altogether vain. Had he added to those teachings the illustration of his example, doubtless they would have proved more extensively and lastingly useful.

The audience Mr. Brewster addressed, were impervious to argument. In the fulness of their infallibility, they scouted the idea, that any minister could doubt one "jot and tittle" of the Confession of Faith! The statement, that there were those who did "in some points differ," was received with shouts of "order, order." Differ from the Confession of Faith! Impossible. "A mere human document!" Away with the profane supposition. No worshipper at Mecca's shrine, no adorer of "the image which fell down from Jupiter," was ever more jealous of his beloved mystery, than were those who decried Mr. Brewster, and condemned Mr. Scott. In their view, the Assembly of Divines at Westminster is on a par with Evangelists and Apostles. Nay, if the Record contradict the Confession, the Confession is to be upheld in preference to the Word of God!

Say they nay, to this assertion? Let them reconcile their conduct, then, with that denial. Can they prove that God's benevolence embraces not the many, but is

restricted to the few? Can they prove that Christ did not "taste death for every man"—that he did not give himself "a ransom for all, to be testified in due time"? Can they prove the Jewish Sabbath and the Lord's day to be one and the same? As easily as they can, that three are one, and one is three; but not more clearly. Can they prove their possession of the Holy Ghost—their power to remit and retain sins—their authority of "absolution" and "the keys"? Let them give the test of possession—let them work the confirming miracle. But if none of these things can they do, then is it not a fact, that in condemning Mr. Scott for speaking truth, they have violated reason and Scripture; and in adhering to the Confession of Faith in opposition to the Bible, have paid their homage to "a mere human document" and its frail and fallible compilers, instead of bowing with reverence and gratitude to "the living God, who is the saviour of all men"?

And what can be the intention of these rigid adherents to the doctrines and discipline of the Scottish Church? Would they contend that the Church of Scotland is perfect, that by no possibility can she be improved? For what are all these strivings to interdict inquiry and banish heresy? Is it to establish a strict and entire uniformity of faith in the land? A vainer imagination never entered the human mind. When they can rival the philosophers of Laputa in extracting sunbeams from cucumbers, they may hope to effect their scheme. Can they not discern the signs of the times? The voice of the Baptist, "Reform ye, reform ye, for the kingdom of heaven is at hand," is not a sound heard only in the wilderness of bygone ages. It has its echo now in village and city, in lowly valley and on the lofty mountain, from individuals and from multitudes. Its voice of might, no presbytery, no synod, no assembly, can silence.

Time was when the friends of that liberty wherewith Christ has made his disciples free, looked with hope to the Church of Scotland, as a Church likely to conform to the spirit of Christianity. When the Rev. Andrew Ross had been minister of the parish of Inch nearly twelve years, he wished to withdraw his subscription to the Confession of Faith, and still to retain his situation. His parishioners, by whom he was esteemed and beloved, fully entering into and approving his wishes, presented a peti-

tion to the Presbytery of Stranraer, in which they declared, “That Mr. Andrew Ross, their present minister, has been Rector of this parish for these twelve years, during all which time he has done his duty among them like a faithful servant of Jesus Christ, ever labouring for their welfare, and endearing himself to his flock by his attentive and friendly behaviour. That they know him to be a conscientious and upright man, worthy of the character he bears, and eminently useful in the country where he resides. That it is with the greatest concern they see differences arising between him and his brethren, about points which they humbly think need not be so exactly insisted upon as they are. That as nothing but conscience, they very well know, has induced their minister to move in these points, they think it is their duty also to give their testimony to the same cause, and to declare their joint opinion of the subject now in debate, so far as their lights serve them. They scruple not, nay, they glory to declare, that it is their firm belief that the Scriptures of God are a sufficient standard to men, both of faith and practice—they are sufficient for salvation in the sight of God, and much more should they be deemed sufficient for Christian communion in the sight of men. It is their opinion, that no church upon earth has a right to put any thing in place of the Scriptures, or to require a subscription from their ministers to any thing but the Scriptures. They think that every church should leave its members free to search the Scriptures, and not to bind them down for ever to one sense of them. In all these points they agree most cordially with their minister, and will be happy, extremely happy, to live with him upon these terms.”

What an admirable, what a Christian declaration is this. Maintaining principles such as these, a church would finely contrast with establishments founded on exclusive and anathematizing Confessions, or Articles upheld by Act of Parliament ordination. And those principles, that declaration, found their response in the Presbytery of Stranraer, the Synod of Galloway. By their sanction and approval, Mr. Ross withdrew his subscription to the Confession of Faith, and made this declaration on the books of the Presbytery:—

“I, Andrew Ross, minister of the Gospel in the parish of Inch, for the exoneration of my conscience, more particularly with respect to the terms of ministerial commu-

nion enjoined by this Church, hereby declare, That I firmly adhere to the fundamental principles of the Protestant religion, namely, that the Holy Scriptures of the Old and New Testament are the only rule of faith and practice; that the exercise of private judgment is the undoubted right and duty of every Christian, and of every Christian minister, and that it is the best means of discovering the true sense of Scripture; that the Lord Jesus Christ is appointed the sole head and lawgiver in his Church, and the only Master in religion. And I also declare, that I reject all doctrines and practices that are inconsistent with these principles."

This was in 1776, and it was honourable to the age and country. It is now 1831, but past history and present facts give no warnings, impart no instruction to some minds. Many years have elapsed since those events occurred. Has the Church of Scotland improved in their revolution? Its best friends will not affirm it. Blair and Gerard and Campbell are no more. Ichabod. The age has increased in light, but on the Establishment gloom sits brooding. The schoolmaster is abroad, and intelligence and science follow in his track, but the cherished knowledge of her sons is still "the A B C, or Shorter Catechism." Liberty is brightening the hopes of the nation, and reformation points the path to glory, but her ecclesiastics stir not in the struggle. Their struggle still, is to bind down the human mind, not to expand it. Not one jot or tittle shall its members swerve from the embodied "wisdom of our ancestors" in 1647. For this Presbyteries meet and Synods censure. Their censures and their meetings are in vain. The sound of freedom is gone forth, and they cannot quell it. "The *imposition* of the hands of the Presbytery," must share the fate of other impositions. Canute, and his freaks with the waves of ocean, is their type; and if they cannot read the moral themselves, it will be read to them by others. ARGUS.

THE CHRISTIAN PIONEER.

GLASGOW, JUNE 1, 1831.

"WE have yet to learn, that in this age of Bible circulation, they have, as a body, distinguished themselves by their efforts in that cause." It is thus that the Rev. R.

Brodie, one of the Relief Ministers of this City, speaks of the Unitarians. That this charge is unfounded, he has ere this learned. An additional evidence of its instability has been furnished within the last month, by no less authority than the British and Foreign Bible Society itself. At its late anniversary meeting in London, a motion was made, to exclude the Unitarians from being any longer contributors to its funds! Weak-minded and intolerant as that resolution proved its proposer to be, is it to be credited that such a resolution would have been proposed at all, had there been no Unitarians to exclude? The proposer of that resolution, was Captain Gordon, one of the travelling agents of the self-styled British Reformation Society. Will nothing teach that individual and his coadjutors wisdom? Does he still turn the ear of deafness to the remonstrances even of those who, holding a similar faith to his, have not forgotten as he has done, that charity is the end of the commandment? Has he forgotten the lessons taught him at Birmingham and Bristol? He must have done so, or he would not thus have attempted an alteration in the institution, which violates the very principle on which the Bible Society was originally founded. That he did not succeed in his unrighteous project, does not take away, in the smallest degree, his criminality in moving it. And who were his coadjutors in the unhallowed work of exclusion?—That Edward Irving, whose speech is of millennial glories! A fine millenium truly, whose herald is intolerance, whose spirit bigotry! It may be of the millenium of Calvinism, that he prophesies—though, if he predicts *that* shall continue a thousand years, we trust it will prove a false prediction. Of the reign of Christ he knows not, for assuredly the pharisaical watchword, “Stand by, I am holier than thou,” is not the harbinger of the Saviour of the world. Peace on earth, good will to man, consists not with creed presumption or sectarian arrogance; and other and holier and more benevolent must be the precursors of the kingdom of righteousness and harmony and joy.

Had Captain Gordon any other aider and abettor? Yes, a person tolerably celebrated in his way; but whether it be the way of truth and soberness, is another question. He is a clergyman of the Church of England, and is no unapt personification of the Athanasian Creed. His discourses are as pregnant with mystery and damnation, and

they are delivered with a sound and fury befitting the fanaticism and intolerance they contain. His name is Armstrong. He is an itinerant advocate of the British Reformation Society, and is worthy the cause he advocates. For surely a more complete imposition on the public was never framed, than that Society. It had its origin in anti-catholic mania, and its object is to prop up, by excitement and extravagance, a Church whose doom is as certain as the progress of time. That such a Society should thrive amidst the bitterness and rancour of party feeling and party prejudices in Ireland, is not extraordinary. That unfortunate country has long been celebrated for the variety and strangeness of its sectarian combinations. Peep-of-day Boys, and Terry Alts, and British Reformation Societies, are only illustrations of the national peculiarity. Had this Society confined its exertions or its ravages to Ireland, it might have passed unnoticed. But when its agents venture across the channel—when, not satisfied with the millions wrung from a benighted and starving people, they attempt, whether in England or Scotland, to draw from the pockets of their auditors other sums in aid of the most oppressive and degrading system that ever impoverished and brutalized a country—when their public exhortations are stained by denunciations of the idolatrous Catholics, and the blasphemous Unitarians—when thus they speed through the land, not as proclaimers of glad tidings, but as theological fire-brands, demanding fuel to spread the unhallowed flame of bigotry they have kindled,—then does it become the bounden duty of every friend of his species, to expose the hollow pretension, and to lay bare the real purpose, and to cry aloud and spare not those who, whilst revelling in earth's comforts, calumniate the poor whom they cannot instruct, and brand the intelligent whom they cannot answer.

Mr. Armstrong paid a visit to this City some time since. Crowds attended his ministrations, and newspapers lauded the power of his eloquence. The religious world and the fashionable world were both in ecstasy. Coarseness and indelicacy were in Mr. Armstrong thought to be grace and elegance. Language which in the drawing-room would not have been tolerated an instant, was listened to from the pulpit for hours with rapture. Though he told the fashionable and crowded audience at St. Mary's they were all going to the Devil, they manifested no dis-

approbation. His week-day exhibitions at the Tabernacle were equally Christian. He sported his personal wit on his Catholic adversaries, and his satellites applauded the melancholy impertinence. Talk of the intelligence of Glasgow! Where is it to be found? Not amongst the votaries of the fashionable religion of the times, who profess what they do not believe, and give the sanction of their presence and influence to that they deem unchristian. Where is that intelligence to be found? Not amongst the adherents of exclusiveness and intolerance, whose religion is gloom and persecution, whose charity is bounded by their sectarian feelings, and who see the enemies of man and the foes of God, in all who cannot utter the shibboleth of their sanctuary. That Glasgow does number many, many intelligent individuals, cannot be questioned; but their intelligence is generally confined to worldly and scientific pursuits. Religion, the best gift of God to man, is too often regarded either as a mere state machine, well enough adapted to keep in awe the common herd, but unfit, except as a guard to property, for men of intelligence; or, it is looked up to as too mysterious and sacred for any inquiry to be made respecting its nature—as a matter to be believed, but not comprehended. The preaching of such men as Mr. Armstrong, and the efforts of such Societies as that of the British Reformation, tend to confirm these delusive and mischievous conceptions. Posted as he was about the streets, as having uttered statements he could not substantiate, and challenged as he was by the Catholics he had wronged, either to prove what he had stated, or apologize for the calumny, he still pursued his calumniating career—and the fashionable and religious public followed applauding in his train!

When we heard of Captain Gordon's proposition, therefore, we immediately looked for Mr. Armstrong as his supporter. He did not disappoint our expectations. He was labouring in his vocation. For once, however, he had an audience to whom principle and liberality were more dear than the worldling's applause or the bigot's sanction. The motion was lost—the British and Foreign Bible Society was not prostrated beneath the hoof of intolerance and exclusiveness.

Uninstructed by defeat, a similar motion was essayed at the annual meeting of the Naval & Military Bible Society. And whether it was, that the friends of liberality

having put down the proposition at the Parent Institution, did not anticipate its revival by one of its children, and therefore were not there in sufficient strength to stay the plague—or that the members of those unchristian services, knowing more of the spirit of bloodshed than the spirit of Christ, cared nothing for the laws but to obey them whatever might be their tenor,—certain is it, that Mr. Armstrong and bigotry were here triumphant. The church militant thrust out the Unitarians. Unitarians are not permitted to give the Scriptures to military and naval men! There is one consolation. Example is better than precept. The testimony of the Unitarian Captain Thrush, to the peaceful and benevolent spirit of Christianity, in resigning his commission to the King on account of its antichristian nature, will do more probably to attract the attention and influence the actions of others, than the mere presentation of that Book which commands “thou shalt not kill,” would effect, when given by Captains whose military ardour now evinces itself in religious intolerance and sectarian animosity.

City Missions.—We have several times adverted to this important and benevolent mode of instruction, consolation, and reformation. We have mentioned, at various periods, the judicious and praiseworthy exertions of Dr. Tuckerman of Boston, in this hitherto almost untried field of honourable and Christian labour. We have noticed the success which has attended his indefatigable and persevering efforts, and the virtuous emulation he has excited in other minds and other denominations to follow the truly philanthropic example. We recorded also the resolution of the meeting at Manchester last year of our Unitarian brethren, in relation to the propriety and necessity of active measures being taken in Britain to aid in this laudable service. We rejoice now to be able to say, that the Committee of the British & Foreign Unitarian Association have prepared a plan for this purpose, and have issued an appeal to the Unitarian body to enable them to carry that plan into execution. Should that appeal be successful, the Committee thus sketch the duties of the Missionary:

To seek out and visit the poor and ignorant at their own habitations, and to communicate to them moral and religious instruction, avoiding theological controversy and sectarian opinions.

To select for this purpose individuals and families not connected with any congregation, nor already receiving visits for the like objects, from missionaries employed by other denominations of Christians.

To act as the almoner of the charity of individuals and congregations; and by the relief of distress, the introduction of destitute children into schools, and similar means, to alleviate wretchedness, and promote the comfort and improvement of the poor.

To keep a journal of his proceedings, which shall be from time to time submitted to the Committee, stating the names and addresses of the persons or families under his superintendence—the number of his visits to them—the subjects of the conversations, and the apparent results.

To prepare and deliver to the Committee at stated periods, a digested report of all his proceedings.

That the salary of the Domestic Missionary be paid out of the funds of the Association, but that his poor's purse be supplied by individual donations.

As motives to zealous co-operation in this labour of love, the Committee annex extracts from the Reports of Dr. Tuckerman to the American Unitarian Association, and likewise a part of a letter addressed by him to the Foreign Secretary of the British Association, in relation to this subject. With a portion of this we conclude our present notice, but with the intention of recurring more at large to this truly interesting matter, in our Number for July.

“I cannot tell you how much I was gratified by reading in the account which has come to us of the doings of your Association in Manchester, the proposition to establish a permanent Ministry for the poor in the large towns in England. *To this Ministry, I look as the great agency by which, above all others, the moral redemption of cities is to be accomplished.* In all times, cities have been the centres of the moral corruption of countries, and they will continue so to be, till suitable moral means shall be employed for their purification; and what, I ask, is known of poverty and crime in cities, but from the records of courts, and prisons, and alms-houses? And what has all the knowledge thus obtained, done to call forth any thing like the sympathy which our religion would excite in us for our poor and sinning fellow-beings? What have been the moral results even of your parliamentary investigations of these great subjects? I find no preventive or remedial measure proposed by your politicians and statesmen, *other* than the question of encouraging emigration, and an improvement of the parochial police. You will pardon me, I know, when I say, that I am shocked at once by the levity with which these subjects are often treated in your newspapers, and hardly less so at finding men in Parliament, and your authors, looking alone at the *surface* of society for the causes and cure of these terrible evils. Poverty and crime are fast outrunning the growth of population in your country, and what are those masses of poor and criminals? Are they not men and women, and children, *moral beings*, whose condition is to be improved

alone by an improvement of their characters; or, in other words, of their moral nature? We may do much by neglect or by oppression to make them, to a great extent, a very low order of thinking beings; *but* we cannot altogether undo what God has done in giving them the elements of a nature similar to our own; passions, appetites, propensities, which, if roused by vengeance and directed to crime, may make them instruments of a dreadful retributive justice. *The poor*, unhappily, are generally known only as they are seen in the streets, or in the houses in which they are collected that they may be in the charge of overseers, or as they are arraigned as culprits. But they should be sought out, and known in their miserable homes by those who will visit them, not merely once or twice, but often, very often, as their Christian friends. The beggars seen in streets, and in courts, and in poor-houses, are the most degraded of their class. But there are very large numbers in this class who shun the street, and who revolt from the thought of begging, and there are great numbers of the poor who are every day in danger of falling into the ranks of the debased, from the pressure of wants, a relief of which they know not where to seek, and who might be saved from this debasement by the intervention of Christian sympathy and kindness. A minister at large for the exclusive service of the poor, who will give himself wholly to the work of their salvation and happiness, may be the Christian friend of three or four hundred families, each of whom he may visit as often as once in three weeks, allowing for the extra visits he must make to those who, from sickness or other causes, require more frequent attentions from him; and if he shall go to them in the spirit of Christian respect and affection, aware of what he might himself have been, if he had lived under similar influences, he will find within himself the springs of a moral power, which will be efficient in unnumbered cases to which no municipal regulations can be extended. Through this ministry, schools may be established for the instruction of the children of the poor, and poor parents may assemble with their children in the most commodious rooms of some of their own class for social worship and religious instruction, *and let the minister be provided with a poor's purse, to which the affluent may contribute, and from which he may supply the most pressing wants of those who, if unrelieved, must fall into sin."*

THE

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On Daily Prayer.—By Dr. Channing.

THE Scriptures of the Old and New Testaments agree in enjoining prayer. Let no man call himself a Christian, who lives without giving a part of life to this duty. We are not taught how often we must pray; but our Lord in teaching us to say, "Give us this day our daily bread," implies that we should pray daily. He has even said to us, "pray always;" an injunction to be explained indeed with that latitude which many of his precepts require, but which is not to be satisfied, we think, without regular and habitual devotion. As to the particular hours to be given to this duty, every Christian may choose them for himself. Our religion is too liberal and spiritual to bind us to any place or any hour of prayer. But there are parts of the day particularly favourable to this duty, and which, if possible, should be redeemed for it. On these we shall offer a few reflections.

The first of these periods is the morning, which even nature seems to have pointed out to men of different religions, as a fit time for offerings to the Divinity. In the morning our minds are not so much shaken by worldly cares and pleasures, as in other parts of the day. Retirement and sleep have helped to allay the violence of our feelings, to calm the feverish excitement so often produced by intercourse with men. The hour is a still one. The hurry and tumults of life are not begun, and we naturally share in the tranquillity around us. Having for so many hours lost our hold on the world, we can banish it more easily from the mind, and worship with less divided attention. This then is a favourable time for approaching the invisible Author of our being, for strengthening the intimacy of our minds with him, for thinking upon a future life, and for seeking those spiritual aids which we need in the labours and temptations of every day.

In the morning there is much to feed the spirit of devotion. It offers an abundance of thoughts, friendly to pious feeling. When we look on creation, what a happy and

touching change do we witness. A few hours past, the earth was wrapped in gloom and silence. There seemed "a pause in nature." But now, a new flood of light has broken forth, and creation rises before us in fresher and brighter hues, and seems to rejoice as if it had just received birth from its Author. The sun never sheds more cheerful beams, and never proclaims more loudly God's glory and goodness, than when he returns after the coldness and dampness of night, and awakens man and inferior animals to the various purposes of their being. A spirit of joy seems breathed over the earth and through the sky. It requires little effort of imagination to read delight in the kindled clouds, or in the fields bright with dew. This is the time, when we can best feel and bless the Power which said, "let there be light;" which "set a tabernacle for the sun in the heavens," and made him the dispenser of fruitfulness and enjoyment through all regions.

If we next look at ourselves, what materials does the morning furnish for devout thought! At the close of the past day, we were exhausted by our labours, and unable to move without wearisome effort. Our minds were sluggish, and could not be held to the most interesting objects. From this state of exhaustion, we sunk gradually into entire insensibility. Our limbs became motionless; our senses were shut as in death. Our thoughts were suspended, or only wandered confusedly and without aim. Our friends, and the universe, and God himself were forgotten. And what a change does the morning bring with it! On waking, we find that sleep, the image of death, has silently infused into us a new life. The weary limbs are braced again. The dim eye has become bright and piercing. The mind is returned from the region of forgetfulness to its old possessions. Friends are met again with a new interest. We are again capable of devout sentiment, virtuous effort, and Christian hope. With what subjects of gratitude, then, does the morning furnish us? We can hardly recall the state of insensibility from which we have just emerged, without a consciousness of our dependence, or think of the renovation of our powers and intellectual being, without feeling our obligation to God. There is something very touching in the consideration, if we will fix our minds upon it, that God thought of us when we could not think; that he watched over us, when we had no power to avert peril from ourselves; that he

continued our vital motions, and in due time broke the chains of sleep, and set our imprisoned faculties free. How fit is it at this hour to raise to God the eyes which he has opened and the arm which he has strengthened; to acknowledge his providence; and to consecrate to him the powers which he has renewed! How fit that he should be the first object of the thoughts and affections which he has restored! How fit to employ in his praise the tongue which he has loosed, and the breath which he has spared!

But the morning is a fit time for devotion, not only from its relation to the past night, but considered as the introduction of a new day. To a thinking mind, how natural at this hour are such reflections as the following:—I am now to enter on a new period of my life, to start afresh in my course. I am to return to that world, where I have often gone astray; to receive impressions which may never be effaced; to perform actions which will never be forgotten; to strengthen a character, which will fit me for heaven or hell. I am this day to meet temptations which have often subdued me; I am to be entrusted again with opportunities of usefulness, which I have often neglected. I am to influence the minds of others, to help in moulding their characters, and in deciding the happiness of their present and future life. How uncertain is this day! What unseen dangers are before me! What unexpected changes may await me! It may be my last day! It will certainly bring me nearer to death and judgment!—Now, when entering on a period of life so important yet so uncertain, how fit and natural is it, before we take the first step, to seek the favour of that Being on whom the lot of every day depends, to commit all our interests to his almighty and wise providence, to seek his blessing on our labours and his succour in temptation, and to consecrate to his service the day which he raises upon us. This morning devotion, not only agrees with the sentiments of the heart, but tends to make the day happy, useful, and virtuous. Having cast ourselves on the mercy and protection of the Almighty, we shall go forth with new confidence to the labours and duties which he imposes. Our early prayer will help to shed an odour of piety through the whole life. God, having first occupied, will more easily recur to our mind. Our first step will be in the right path, and we may hope a happy issue.

So fit and useful is morning devotion, it ought not to

be omitted without necessity. If our circumstances will allow the privilege, it is a bad sign, when no part of the morning is spent in prayer. If God find no place in our minds at that early and peaceful hour, he will hardly recur to us in the tumults of life. If the benefits of the morning do not soften us, we can hardly expect the heart to melt with gratitude through the day. If the world then rush in, and take possession of us, when we are at some distance and have had a respite from its cares, how can we hope to shake it off, when we shall be in the midst of it, pressed and agitated by it on every side. Let a part of the morning, if possible, be set apart to devotion; and to this end we should fix the hour of rising, so that we may have an early hour at our own disposal. Our piety is suspicious, if we can renounce, as too many do, the pleasures and benefits of early prayer, rather than forego the senseless indulgence of unnecessary sleep. What! we can rise early enough for business. We can even anticipate the dawn, if a favourite pleasure, or an uncommon gain requires the effort. But we cannot rise, that we may bless our great Benefactor, that we may arm ourselves for the severe conflicts to which our principles are to be exposed. We are willing to rush into the world, without thanks offered, or a blessing sought. From a day thus begun, what ought we to expect but thoughtlessness and guilt.

Let us now consider another part of the day which is favourable to the duty of prayer; we mean the evening. This season, like the morning, is calm and quiet. Our labours are ended. The bustle of life has gone by. The distracting glare of the day has vanished. The darkness which surrounds us favours seriousness, composure, and solemnity. At night the earth fades from our sight, and nothing of creation is left us but the starry heavens, so vast, so magnificent, so serene, as if to guide up our thoughts above all earthly things to God and immortality.

This period should in part be given to prayer, as it furnishes a variety of devotional topics and excitements. The evening is the close of an important division of time, and is therefore a fit and natural season for stopping and looking back on the day. And can we ever look back on a day, which bears no witness to God, and lays no claim to our gratitude? Who is it that strengthens us for daily labour, gives us daily bread, continues our friends and

common pleasures, and grants us the privilege of retiring after the cares of the day, to a quiet and beloved home? The review of the day will often suggest not only these ordinary benefits, but peculiar proofs of God's goodness, unlooked for successes, singular concurrences of favourable events, signal blessings sent to our friends, or new and powerful aids to our own virtue, which call for peculiar thankfulness. And shall all these benefits pass away unnoticed? Shall we retire to repose as insensible as the wearied brute? How fit and natural is it, to close with pious acknowledgment, the day which has been filled with divine beneficence!

But the evening is the time to review, not only our blessings, but our actions. A reflecting mind will naturally remember at this hour that another day is gone, and gone to testify of us to our Judge. How natural and useful to inquire, what report it has carried to heaven. Perhaps we have the satisfaction of looking back on a day, which in its general tenor has been innocent and pure, which, having begun with God's praise, has been spent as in his presence; which has proved the reality of our principles in temptation: and shall such a day end without gratefully acknowledging Him, in whose strength we have been strong, and to whom we owe the powers and opportunities of Christian improvement? But no day will present to us recollections of purity unmixed with sin. Conscience, if suffered to inspect faithfully and speak plainly, will recount irregular desires, and defective motives, talents wasted and time mis-spent; and shall we let the day pass from us without penitently confessing our offences to Him, who has witnessed them, and who has promised pardon to true repentance? Shall we retire to rest with a burden of unlamented and unforgiven guilt upon our consciences? Shall we leave these stains to spread over and sink into the soul? A religious recollection of our lives is one of the chief instruments of piety. If possible, no day should end without it. If we take no account of our sins on the day on which they are committed, can we hope that they will recur to us at a more distant period, that we shall watch against them tomorrow, or that we shall gain the strength to resist them, which we will not implore?

One observation more, and we have done. The evening is a fit time for prayer, not only as it ends the day, but as

it immediately precedes the period of repose. The hours of activity having passed, we are soon to sink into insensibility and sleep. How fit that we resign ourselves to the care of that Being who never sleeps, to whom the darkness is as the light, and whose providence is our only safety! How fit to entreat him, that he would keep us to another day; or, if our bed should prove our grave, that he would give us a part in the resurrection of the just, and awake us to a purer and immortal life. The most important periods of prayer have now been pointed out. Let our prayers, like the ancient sacrifices, ascend morning and evening. Let our days begin and end with God.

The Recollections of Jotham Anderson.

(Continued from page 334.)

It was in the summer of —, that Mr. Garstone took up his residence in our village. It occasioned no little surprise and speculation in that retired place, that a stranger of education and property, should select it for his abode. He built a commodious but small house upon a little hillock by the side of a beautiful pond, which lay about a mile from the meeting-house. I never had seen him, but as soon as he had taken possession of his place I felt it my duty to call and bid him welcome.

The room into which I entered, impressed me at once with respect for the owner of the mansion; and as I cast my eyes around on its neat and elegant comforts, I thought that I saw indications of taste and refinement, beyond any thing to which I had been accustomed. A piano forte, a rarer luxury then than now, stood open on one side, and opposite to it a bookcase, well and handsomely filled. I could give but a hasty look, when Mr. Garstone entered. He was apparently about fifty years of age, thin and pale, with a settled melancholy upon his countenance, which sometimes approximated to sternness; and a manner reserved and cold. His appearance rather repressed the warmth with which I was disposed to greet him; and after several ineffectual attempts to throw off the restraint which his manner imposed, I left him, disappointed and sad.

I looked in vain for his entrance to the meeting-house on Sunday, though his two daughters were there. They were dressed in deep mourning; and this, I thought might

account for their father's manners, though he had made no allusion to any affliction. I soon visited him again, and gradually we became a little acquainted. His wife, I found, had died about ten months previous; he had lost his only son just before, and had now bid farewell to the world, intending to spend the remainder of his life with his daughters, in retirement. He attended to their education, he studied and read, and amused himself with the cultivation of his lands. He had an extensive acquaintance with books and subjects, and oftentimes would delight me with his animated and intelligent conversation. I derived much instruction from his society, and he seemed to take pleasure in mine. But all attempts to introduce religious conversation he uniformly set aside; and never attended public worship. This made me uneasy; and I longed to know why it was, that a man who was evidently unhappy, was yet willing to be a voluntary stranger to the consolations of religion.

It was not so with his daughters. They were little instructed in religion, but they took an interest in it. Indeed, as far as they had been taught, they felt its great truths deeply, and exercised a profound piety. They were glad to converse, when it happened—which was very seldom—that their father was not present; and I often thought that their countenances expressed sorrow, that the subject must be dropped on his entrance. I one day expressed my surprise to them, that their father should habitually absent himself from public worship. They replied that it had been so ever since their memory; and that they believed he did it from principle.

“Has he no sense of its importance and value?” said I; “does he feel nothing, think nothing, of the great truths of religion?”

“Alas,” replied the eldest, whose name was Charlotte, “I fear he thinks but too much, and feels too much. I have reason to suppose, although he never speaks of it, that it is this which lies at the bottom of his unhappiness, and that if this burden could be removed, he would be a cheerful and happy man.”

I looked at her for explanation. “Unreflecting men,” said she, “may be happy without religious faith; for their habitual thoughtlessness excludes the subject from their minds. But a man who is in habits of reflection, and who cannot keep from his mind the thoughts of the Author of

his being, and the great concerns of futurity, must be often wretched without a settled faith."

"It is true, then," said I, "what I have suspected, that your father is not a believer in the Christian religion?"

"It is," she replied; "and to you who know him, this will account for all his appearance and habits. For how can such a man, who longs and pants for the refuge of its truths, be happy without them? He may have every thing else; but the want of these will leave an aching void, which nothing else can fill. Oh what a blessed day it would be to us all, which should make him a believer! He has every thing else to render himself and us happy; but for want of this, there is a bitter taste to every enjoyment, and discontent in every scene."

"Is he not aware of the cause of his dissatisfaction?" I asked.

"He is," replied Charlotte, "and yet he is not. That is to say, he acknowledges the power of the Christian faith in others, and I believe is truly happy that we possess it. But he will not allow that it would do any thing for himself. He insists that in his literary and philosophical pursuits, he has all the satisfaction that the human mind can attain, and that nothing could add to his happiness. But it is very seldom he speaks on the subject. Indeed, he is so strongly prejudiced, that we avoid any allusion to it altogether. For I think he is the more violently positive from the very feeling he has, that there is an essential thing wanting. He tries in this way to stifle his feelings, and to convince himself that he wants nothing."

"I have seen something like this," said I, "in other cases; but I should not suspect it in your father. How is it that he is thus prejudiced?"

"It is partly," she answered, "his misfortune, and partly his fault. His misfortune, because in early life he was thrown into the midst of fanaticism and bigotry, which disgusted him, and rendered the whole system incredible to him: his fault, because he suffered prejudice to sway him, and did not deliberately institute an inquiry which should separate the false from the true, and show him that the system itself may be true and excellent, notwithstanding the follies of its friends."

"Can you state to me at length," said I, "the circumstances under which these indelible impressions were made?"

Before Charlotte could more than commence a reply to this question, Mr. Garstone came in, and conversation took a different turn. I returned home, deeply interested in what I had heard, and anxious to hear more.

What I had now heard, interested me too much to suffer me to rest until I had learned more. The history of Mr. Garstone I found to be this:—He was the son of parents, whose religion partook of the character of austerity and superstition. He was educated in the most rigid restraint, and imbued diligently with the dogmas of the Assembly's Catechism. When he had grown to years of understanding, being of a strong mind and peculiarly susceptible feelings, his reflections on the subject of religion became earnest in the extreme, and occupied him day and night. A fear of God, rather dreadful than pleasant, as he expressed it, had always oppressed him, and it now made him miserable. The doctrines which he had learned in childhood, he now began to understand and reason upon, and apply to himself. He saw that if they were true, he was condemned by his birth to an eternal curse, which only the re-creating grace of God could remove. And this grace was appointed to visit only a chosen few. Was *he* one of those chosen? Should he ever taste this grace? Or was he abandoned by the discriminating spirit of God to his horrible destiny?

Beneath the agony of heart which this personal application of his creed produced, he struggled long and wretchedly. His misery, he told me, was indescribable. His life, for months, was a burden of terror and torture. Every thing lost its relish in the desperate attempt to gain satisfaction and hope, from what appeared to him the sentence of despair—a sentence, which he was sometimes tempted to pronounce inconsistent with every attribute of justice and goodness. But this temptation he was taught to reject as blasphemous, and a foul instigation of the Devil. He strove to smother every feeling of this nature, and in spite of the clear demonstration, which the more he reflected the more strongly was forced upon him, he compelled himself to believe that all this might be so, and God still be just. In this tumult of contradictions, in this struggle of his mind to be reconciled to what he felt to be dreadful, and tried in vain to perceive to be right, two years of misery passed away, and health and cheerfulness passed away with them. Reading, reflection, tears, prayers, were

all in vain. The counsel of friends was also vain; for his state of mind was a cause of congratulation to them, being, as they supposed, the struggle of the natural man in the throes of the new birth, from which he would come forth regenerate and rejoicing. They rather increased than allayed his perplexity. They rebuked his attempts to reason on the subject, and told him it was vain to hope for satisfaction, except only in that prostrate faith, which God would give if he pleased, and when he pleased. They bade him therefore wait, and not be guilty of the blasphemy of trying God's ways by the rules of human reason.

He did wait, but to no purpose. He humbled himself, and strove to quell what was called his pride, and to believe the consistency of what appeared to him contradictory, and made it the burden of his prayer, that he might only find peace, and he would willingly sacrifice every other thing. It was all in vain. No peace came. But, not to prolong the story, the powers of his mind at last triumphed. He found it impossible, after every effort, to attribute to the government of God, what he had been taught to attribute to it. He gradually came to the determination that such a system could not be true, and he rejected it as contradicting almost every high and holy truth, which nature and common sense teach of the great Creator.

I could not help being deeply interested in this history. Unhappy man, thought I, thus driven away from the light and comforts of God's Word! How different might have been the result, if he had been blessed with early opportunities like mine! He would have found help in his difficulties, as I did; he would have learned, that the gospel of God's love is not implicated with any of those dogmas, "at which reason stands aghast, and faith herself is half confounded;" and he might have received it in its native beauty and uncorrupted lustre,

"Majestic in its own simplicity,"

the ornament, support, guide, and joy of his soul, conducting him tranquilly through life, to an everlasting hope. But of all this he had been deprived. He had come to reject the gospel, from never knowing truly its real character. He had thrown away its peace, from having a counterfeit offered in its stead.

But though he had rid himself of this cause of trouble, he was far from tranquillity. His religious propensities

were strong, and his education had been such as to associate ideas of the highest importance with the subject. His reverence for God was deep and habitual, his belief in a future state fixed, and his conviction that God had revealed himself to the world, was too deep-rooted to be easily removed. There was a great deal, too, sublime and beautiful and delightful in the history, character, and teaching of Jesus, which he could not reconcile with his imposture, any more than he could reconcile the doctrines he had been taught with his truth. Here, then, was another distressing embarrassment. At length he strove to escape from it by avoiding the subject altogether. He put away his Bible, he neglected public worship, he involved himself in other studies and active pursuits, and tried to forget all he had ever known or thought about revealed religion.

But he could not succeed. It came to his thoughts in spite of him, and never suffered him to be at rest. His mind often misgave him; he became anxious, melancholy, fitful, unsettled; an unbeliever, yet longing to believe—striving to think himself wiser and happier than others, yet secretly hoping he should one day be like them; with a fixed abhorrence of what had been urged on him as the peculiar doctrines of the gospel, yet conscious that human wisdom could have no light, and human weakness no hope, except from the declared mercy of Heaven.

Such was Mr. Garstone when I knew him. And I may truly say, that I never have seen the man more deserving of compassion; nor can I imagine a more sad picture of the deplorable effects of unbelief. I bent my knee in devout gratitude for the felicity I enjoyed in the glorious faith and hope of Christ; and breathed an earnest prayer, that I might be enabled to heal the errors and comfort the spirit of this unhappy and mistaken man.

My first object was to gain the confidence of Mr. Garstone; for it was above all important, that he should not be prejudiced against the person who would endeavour to remove his prejudice against the Christian revelation. In this attempt I had reason to think that I did not fail; and having secured his friendship, I laid in wait for opportunity to use it.

I was not long in finding one. It was after the death of Mr. Ellerton, his friend and my friend. I spoke of his character, and of the loss we sustained in his removal,

with the feelings of a friend, and of his prospect in a better world, with the hope of a Christian. I dwelt at some length on the assurance of our immortality, derived from the instructions and resurrection of Christ; and, with all the emphasis I could command, pictured the blessedness of a believer's hope. I could perceive that Mr. Garstone was moved. I had touched a string which vibrated powerfully to every word I uttered.

"These are delightful thoughts," he said, after a pause; "but——." He hesitated and stopped.

I took the word from his mouth. "But there is no assurance of this truth, except from the voice of revelation. All is doubt, except from the instructions of Jesus Christ. His resurrection makes all clear."

"Mr. Anderson," said my friend, "my respect for you and for the opinions of those with whom I live, has always prevented me from obtruding my own sentiments on subjects of this nature. You cannot, however, be ignorant of my mind, and it were better, perhaps, that we should be silent where we cannot agree."

I felt that this was the decisive moment; and with a violent effort said the first thing that occurred to me, lest I should be unable to say any thing. "I know," said I, "that you have doubts as to the Christian revelation; but I hope they do not extend to the immortality of the soul. And I see not why we should not converse on the subject. I do long to know on what your doubts are grounded."

"I do believe in the immortality of the soul," he replied; "and for this very reason I cannot believe in the Christian religion. For how can I suppose that immortal beings are formed by their Creator in a bondage so degrading and so hopeless, as that system teaches—from which only a small proportion of them can ever be rescued, and they only by the sufferings and death of the Creator himself in human form? How can I imagine him to be divinely commissioned, who proclaims to me such horrors—and yet calls them glad tidings and a message of peace, though only calculated to harass and torment the soul, as they once did mine? It is true, he teaches the doctrine of a future life; but how can I believe that life, suspended on so unequal conditions?"

He spoke with a deep and convulsive emphasis, that showed how strongly he felt. I asked him if he saw no evidence in favour of Christ's pretensions?

He answered, that all the evidence in the world would not be sufficient to prove what all nature and reason contradict. "Who has tried to believe more than I?" he continued. "Who has more earnestly longed to believe? and who has been more wretched for want of believing? Yet I might as well have tried to persuade myself that I could walk upon a sun-beam. But it is all past; let us say no more about it. It is a subject on which I have not talked nor read for years. I cannot bear it."

But now that the ice was broken and the first feeling over, I found him ready and disposed to converse, for he saw that he might entirely trust himself with me. I soon drew from him the acknowledgment, that there was much evidence in favour of the Christian system, too strong to be satisfactorily set aside; that the character of Jesus was inconsistent with imposture, "and not less so," he added, "with the doctrines which he taught;" and that a revelation was in itself neither an incredible nor an undesirable thing.

"Then it appears," I remarked, "that what decides you against it, is the character of the religion itself?"

"Yes, together with its consequence—the divisions and miseries of its followers."

"How long since you made up your mind in this way?" I inquired.

"More than twenty years," was the answer.

"And during this period you have not pursued the investigation at all?"

No; he had avoided the subject as much as possible—had read no books—held no conversation—not once opened the Bible.

I asked him if he thought it safe to put this confidence in the decision of his youthful judgment, and to retain this obstinate prejudice on so momentous a subject. I reminded him, that Christians differ in understanding their religion; and how could he tell that another interpretation of it would not solve all his difficulties?

He said, that in his view this very circumstance destroyed all its claims to the certainty of a divine origin; for if God should teach men, he would do it clearly, and leave no room to doubt his meaning.

I gave the obvious and satisfactory solution of this difficulty, drawn from the moral nature and probationary state of man; and then went on with the topic I had

commenced. I endeavoured to show him, that the objections he felt to the Christian system, were in fact, objections only to a certain mode of interpreting that system; and that therefore he had no right to reject it, unless he had satisfied himself, from faithful inquiry, that this was the only true interpretation. "For myself," said I, "I freely declare that I think it a very erroneous interpretation. I have hardly less dislike to it than you have yourself. I think it an incredible system. But I still receive the instructions of Jesus with the greatest delight and comfort. You have shut yourself out from these, by taking the representations of your catechism for a true picture of the Bible, and never doing yourself the justice to ascertain whether they were so or not." I went on to expostulate on the unreasonableness of this conduct; I illustrated at large my own views of the Christian faith; I explained to him their consistency with the noblest reason and the best affections, with all we delight to think concerning God, and all we ought to do as moral agents; and I entreated him, by all that is dear and sacred, to open his mind once more to inquiry, to read the Scriptures again, and try to welcome Jesus as the way, the truth, and the life.

I was very earnest, and I did not speak in vain. Mr. Garstone once more opened the book which he had thrown by so long, and read it with the sober judgment of mature life; not interpreting it, as before, by the standard of Westminster, but by the light of a careful and sound comparison of itself with itself. Long and zealously he studied. Other matters were neglected, other studies put aside. Light on this great question he longed for, and he sought after it far and near. He did not pause till his mind settled in a firm conviction of the truth; and with devout and happy faith he could exclaim, *I believe that thou art the Christ, the Son of the living God.* And he was able afterward to add, *Though I die with thee, yet will I not deny thee.*

From this time he was an altered man. The change cannot be described, but it was evident in every habit of his life and every feature of his face. His mind was at peace. He was happy. Often has he described to me the relief which he felt, as if a heavy burden were removed from his soul; and instead of leaving the world a distressed and obstinate unbeliever, he died tranquilly, triumphant in faith, rejoicing in hope.

I have met with other instances not unlike this, and I find it refreshing to my soul as the shadows of death approach, to reflect that the faith which supports me, I have known to vanquish confirmed infidelity, and bring home to the Saviour those who had been wanderers from his peace. So let it support me in that hour!

(To be Concluded in our next.)

*On the Introduction to St. John's Gospel.**

MUCH has been said and written on this portion of Scripture. And yet, perhaps, the difference may not be so great, as at the first view may appear.

"The Word is God," says the Trinitarian—"the true and living God." "Admitted freely," replies the Unitarian;† "it is not any thing different from God, but is God himself." "This Word was in the beginning of time," affirms the Trinitarian, "when the universe sprang into being at the mandate of its Maker." "Undoubtedly," adds the Unitarian; "for God, the Creator, must have been in the beginning of creation—when 'He said, Let there be light, and there was light'—when 'He spake, and it was done'—when 'He commanded, and all things stood fast.' But it is also true, that he was in the beginning of the Gospel Dispensation, and with the same fulness of divine energy as at the beginning of time." "Unquestionably," says the Trinitarian; "the work was his, and marvellous to behold. He is from everlasting to everlasting, operating through all. And by him—the Word, as the Evangelist assures us, all things were made; and without him was not any thing made that was made. That is, all things in creation." "Certainly," rejoins the Unitarian; "for it is quite evident, that all things in the material world must have been made by the Creator. But it is equally evident, that he who worketh all things after the counsels of his own will, must have made all things in

* Part of this article has already appeared in the *Monthly Repository* for November 1829, p. 804, 805; but the discussion having been discontinued before the writer could complete his argument, it is now presented in a connected form, though under a different arrangement from what was at first contemplated.

† I think I am correct in supposing, that the great majority of Unitarians understand the Word as *God*, in the *highest* sense.

the spiritual world, or in relation to the Gospel Dispensation." "Granted," replies the Trinitarian; "for of him, and to him, and through him, are all things. And, therefore, in him (that is, the Word) was life; and the life was the light of men. Natural, spiritual, and eternal life and light, proceeded from him." "True," adds the Unitarian; "for he giveth breath to all mankind, and all live, and move, and have their being in him. All our spiritual blessings proceed from him, and he only hath immortality in himself." "And he was in the world," says the Trinitarian, "and the world was made by him, and the world knew him not." "Admitted," rejoins the Unitarian, "as before observed; the world and all things therein, were made by God, the Word, the Creator of heaven and of earth. He made known to all men, the riches of his grace; yet, though he was in the world, to reconcile the world unto himself, so lost was it in sin and wickedness, that it knew him not." "He came unto his own," adds the Trinitarian, "and his own chosen people did not receive him." "It was even so," says the Unitarian; "for it was God that visited his people; and when they despised his beloved Son, they despised himself; and when they afterwards rejected his inspired Apostles, it was not the word of man that they put from them, but, as the Apostles assured them, the Word of God."

Thus far the Trinitarian and Unitarian, in real sense and meaning, go together. But here they separate. "*The Word*," says the Trinitarian, "*was made flesh*; that is, became incarnate in Jesus Christ; and therefore, Jesus Christ is the Word, and consequently God, for *the Word is God*."

It is in vain that the Unitarian replies, "This cannot be taken *literally*. For then, the properties of Divinity would be transformed into the properties of humanity; and Spirit would cease to be Spirit, by becoming flesh. And then, there would be no *God*; for he would be changed into a being of an opposite nature, and would be *man*. It surely, therefore, ought to be sufficient to say (and it is most reasonable and scriptural to affirm it), that God resided in "the man Christ Jesus," in some peculiar fulness of his divine energy; and thus dwelt with his creatures upon earth, full of grace and truth."

But this does not satisfy the Trinitarian; though he gains nothing by his hypothesis, which the Unitarian, on

his, does not possess. The former says, that God was incarnate in man. The latter says, that God was in man, but not incarnate. In what, then, do they differ, but in the little word *incarnate*? They have both Deity dwelling or tabernacling in flesh; and their difference may be more in *terms* than in *reality*.

However, the Trinitarian goes beyond his original position, which with the Unitarian, he has admitted, in the language of the Evangelist, that “the Word is God;” and he adds to it, “and Jesus Christ is the Word.” If the Evangelist had entertained such a notion, how easily and how naturally might he have expressed it, in so many words, in this connection! But there is nothing of this. Still, the Trinitarian maintains, that “Jesus Christ is the Word.” And hence, it becomes the manifest object of the Unitarian, to prove *distinction* between them. For if this be accomplished, the argument of the Trinitarian from this celebrated chapter, that Jesus Christ is God, is confuted. To this point, then, I wish to confine my attention, in the following remarks.

The *first* proof of *distinction* between Jesus Christ and the Word, may be deduced from the particular expression under consideration (verse 1) compared with others in the same connection. The Evangelist says, “the Word was God.” In the same chapter, and in the same train of argument in which this occurs, we have the following passages:—“The Lamb of God,” and “the Son of God;” (verses 29, 34, 36, 49). If there be any meaning in language, surely “the Lamb of God,” and “the Son of God,” must be *distinct* from God himself. And if so, then must Jesus Christ, to whom these expressions apply, be distinct from the Word; because the Word is God—strictly and properly Deity—that God, whose Son and Lamb Jesus Christ is. The Word and God are one and the same Being. And though we could not substitute the one term for the other invariably, in the New Testament, without producing great harshness in the language of Scripture; yet, when we read of *God*, under any of his names and titles—whether as God, Jehovah, Lord, Heavenly Father, or the King Eternal, &c.—we read of *Him* who is designated *the Word*; and we may annex to all such passages, the idea which this designation conveys; or, *by way of illustration*, we may even affix to them the designation itself. If, then, we apply this rule in the pre-

sent instance, we shall be able to perceive, whether the Word and Jesus Christ be identically the *same*, or whether they be *distinct*. A few examples will be sufficient for the purpose; and the reader may follow them out at his leisure.

“And I saw, and bear record, that this is the Son of God” [the Word], John i. 34. “The Spirit of the Lord [the Word] is upon me,” Luke iv. 18. “I proceeded forth and came from God” [the Word], John viii. 42. “All things are delivered unto me of my Father” [the Word], Luke x. 22. “A man that hath told you the truth, which I have heard of God” [the Word], John viii. 40. “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father” [the Word], Mark xiii. 32. “My Father [the Word] is greater than I,” John xiv. 28. “This is life eternal, that they may know Thee the only true God [the Word], and Jesus Christ whom thou hast sent,” John xvii. 3. “Therefore let all the house of Israel know assuredly, that God [the Word] hath made that same Jesus, whom ye have crucified, both Lord and Christ,” Acts ii. 36.

Thus, I think, we have clear and satisfactory evidence of *distinction* between the Word and Jesus Christ. He is the Son of the Word; the Spirit of the Word is upon him; he received all things from the Word; he heard the truth of the Word; he knew not, but the Word knew, the day and hour of the last judgment; the Word was greater than he; the Word was the only true God, who sent him; and the Word made him Lord and Christ. And what are all these, but so many proofs of *distinction* between the Word and himself?

Now, let us apply this line of argument in another manner. Jesus Christ, say Trinitarians, is *the Word*; and the Word is *God*—proper Deity. Subjoin *God*, then, to Jesus Christ, under any of his names; and if he indeed be the Word, all will be consistent. But if the application be incongruous, then we may rest assured, that he is not the Word; for, doubtless, the definition of the Word, can be applied to that Being who *is* the Word, and with the strictest propriety.

“Mary of whom was born Jesus [God], who is called Christ,” Matt. i. 16. “And when the parents brought in the child Jesus [God] to do for him after the custom of

the law," &c. Luke ii. 27. "And Jesus [God] increased in wisdom and stature, and in favour with God and man," Luke ii. 52. "God anointed Jesus [God] of Nazareth with the Holy Ghost and with power," Acts x. 38. "And at the ninth hour, Jesus [God] cried with a loud voice, saying, My God, my God, why hast thou forsaken me?" Mark xv. 34. "And Jesus [God] cried with a loud voice, and gave up the ghost," Mark xv. 37. "Joseph of Arimathea craved the body of Jesus [God], and laid him in a sepulchre," Mark xv. 43, 46. "The God of our fathers raised up Jesus [God], whom ye slew and hanged on a tree," Acts v. 30. "Jesus [God] saith, go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God," John xx. 17. "So then after the Lord [God] had spoken unto them, he was received up into heaven, and sat on the right hand of God," Mark xvi. 19. "And Stephen said, Behold, I see the heavens opened, and the Son of man [God] standing on the right hand of God," Acts vii. 56.

Such is the application of *the Word*, under its signification *God*, to Jesus Christ. Is it consistent? Most certainly not. For, was the Supreme God born? was he a child? had he human parents? and was he brought by them to Jerusalem, to be presented to the Lord? Did the Supreme God increase in wisdom and stature, and in favour with the Supreme God and man? Did the Supreme God anoint the Supreme God with the Holy Ghost and with power? Did the Supreme God on the cross, address the Supreme God who filled heaven and earth with his presence, saying, "My God, my God, why hast thou forsaken me?" Did the Supreme God, in the agonies of crucifixion, expire? Was the Supreme God slain and hanged on a tree by the Jews? Was the Supreme God a corpse, and laid in a sepulchre? Was the Supreme God raised from the dead by the Supreme God? Did the Supreme God call mankind his brethren? and did he tell them, that he ascended to his Father and their Father, and to his God and their God? Did the Supreme God sit on the right hand of the Supreme God? and was the Supreme God at the same time the Son of man?

Trinitarians would be shocked at the idea of admitting such consequences. They would utterly disclaim them,

as at once offensive to common sense, and derogatory to the honour of the Almighty Jehovah.*

Then the Word, in its admitted signification of *proper Deity*, cannot be applied to Jesus Christ. And one instance of *distinction* is clearly made out. The Word is *God*; but Jesus Christ is the *Son*, the *Lamb*, the *Anointed*, the *Sent* of God (the Word); and he calls this same God (the Word) *his* God and Father, as well as the God and Father of all mankind. Therefore, the Word and Jesus Christ must be *distinct* from each other. If Trinitarians admit this, as regards the *human* nature of Christ, then do they not give up the position, that the Word was *literally* made flesh? And if not *literally*, wherein do they differ from Unitarians, who contend that the Word was *figuratively* made flesh, or communicated to, and tabernacled in flesh—the man Christ Jesus?

(To be Continued.)

City Missions.

IN our last Number, we inserted the resolutions of the Committee of the British & Foreign Unitarian Association, in relation to this very interesting and important

* Whilst such language as the following, is still employed by professing Christians in the public worship of the Almighty, we think our friend N. C. has given Trinitarians more credit for common sense than they merit:—"By the mystery of thy holy incarnation, by thy holy nativity and circumcision, by thy baptism, fasting, and temptation, good Lord deliver us. By thine agony and bloody sweat, by thy cross and passion, by thy precious death and burial, good Lord deliver us."

"Our souls adore the Eternal God

Who condescended to be born."

"This infant is the Mighty God

Come to be suckled and adored."

"Did Pity ever stoop so low,

Dress'd in Divinity and blood,

Was ever rebel courted so

In groans of an expiring God?"

"Oh, how I hate those lusts of mine

That crucified my God,

Those sins which pierced and nail'd his flesh

Fast to the fatal wood."

"Till God in human flesh I see,

I can no pleasure find;

The holy, just, and sacred Three

Are terrors to my mind."

The Rev. Gavin Struthers of Anderston, illustrated the nature of Trinitarianism and Trinitarian prayers, very strikingly lately, when at a funeral he began the adorations—"O God, thou Son of David."—*Edit.*

subject. Those resolutions have since been confirmed by the unanimous vote of the annual meeting.

That large towns and cities particularly, need such a Christian and moral superintendence, will be evident, if we only reflect on the tendency of large communities to encourage vice. Dr. Tuckerman, in the second report of the *fourth* year of his service as Minister at large, has pointed out that tendency very clearly.

“In the country, and even in villages of a considerable population, every individual has a sufficient prominence, to be known to almost every other individual in his neighbourhood, and perhaps in the parish in which he lives. The poor are successively labouring for those who have lands to be cultivated; they every day see, and are seen by, the richest around them; and, even if they do not meet in the same church every Sunday, the characters and habits of each are well known to the other. In the city, on the other hand, men are not only divided, and separated, by the very great inequalities of their condition in respect to property, by the diversity of interests among them, and by their various inclinations and tastes for pleasure, but by the very fact of the extent of their numbers. Here are brought together fifty, or a hundred thousand, or it may be hundreds of thousands, living within a very narrow space, each of whom is every day passing thousands, of whose abode, and occupation, and name, he knows nothing. Even individuals in the different classes may, for a long while, and perhaps through their lives, be unknown to many even of the class to which they belong. There is therefore, proportionally, in the vicious, a hope of escape in open shame and crime; and, for those who are inclined to crime, a hope of safety from detection in it, which they could not have in the country. And as the differences of condition are here more real and sensible, and the sympathies of the classes with each other far weaker, the suffering of virtuous poverty will not only be often far greater, but greater too will be the recklessness of vicious poverty.”

“Again; as the grand field for the exercise of the arts, for the speculations of commerce, for the enterprise of the merchant, for the talents of those of every description who live by the resources of their minds, and for the labourer who has no resource but physical strength for his daily bread, cities are centres of attraction to men of every variety of principles, tastes, dispositions, and habits. Here

men are drawn both to accumulate and to expend fortunes; to attract notice, and to live in luxury upon the credit they can obtain; and to enjoy the excitement of competition and rivalry, both in business and in fashion. Here come large numbers, hoping to find that demand for their service, which they could not find in a smaller sphere of action; and here, of course, from the fluctuations of business, there is a constant tendency to a supply beyond the demand, in all the departments of skill and of labour; a constant tendency to an accession of numbers, a considerable part of whom, even if they were all disposed to be honest, can look to nothing better than a condition of honest poverty, because their service is not wanted; and who, if they are without principle, will fall into dishonesty and crime. Here also, from the same cause, will come the idle, the intemperate, and the profligate; some, from a desire to find associates; some, that they may live more easily by beggary than they can live at home; some, for the better opportunities that are here to be found, of depredating upon the property of others; and some, that they may escape notice in the crowd, and secure a better hiding-place than a country neighbourhood can give them. These are evils to which there is a constant tendency to growth in cities, in proportion to their growth in numbers, and business, and wealth.

“ Another cause of this tendency is, the facilities which cities, in proportion to the number of their inhabitants, furnish to the indulgence of the grossest appetites, propensities, and passions. Amidst the tens, and hundreds of thousands brought together here, comprehending every diversity of character, there will be found those who will be ready to cater to every base inclination, while there are any to indulge such inclinations, and to support those who will pander to them. The smallest village may indeed have its tavern, and its dram-shop. But the screened soda-shop, the gambling-house, the theatre as it has been, and the brothel, can be profitable establishments, and can be maintained, only where there is a very considerable extent of profligacy, and of moral corruption. Nor can these establishments exist in a city, and be patronized by the rich, without extending their deadly influence to the poor; or be supported by those who are advanced in life, and who in any measure give the tone to public manners, without drawing into their vortex the light and frivolous

among the young, and seducing them to dishonesty to obtain the means of these guilty gratifications. And while establishments of this kind are the marks and evidences of a low state of moral sentiment, of vice leading to poverty in its worst form, they are also the instruments and means of indefinitely increasing the very evils in which they originate."

From Colquhoun's and other treatises, Dr. Tuckerman points out the facts, that in 1827, *one-seventh* of the community of England and Wales were dependant on the poor-rates; that from 1601, when the first rate was levied, and which produced £200,000, the poverty of the mass of the people has been constantly increasing, and that to so frightful an extent, that in 1828, the poor-rates amounted to *seven millions, seven hundred and eighty-four thousand, three hundred and fifty-six pounds!* Penal laws have been enacted to put down crime, and legislators have talked of the prosperity of the country, and the Church has wallowed in wealth—but misery and crime have rapidly increased; showing at once, that the bloated fulness of a few, is not the true riches of a people, and that eventually the neglect and oppression of the many, will recoil with fearful reaction even on the worldly emolument and stability of individuals. How truly has Dr. Tuckerman exposed the shallowness of past legislative doings on this subject!

"At the hazard even of falling under the imputation of arrogance, I am constrained to say, that the great error, as I think, of legislators and of political economists, has been, that they have looked upon man only, or almost exclusively, as a creature of time and a subject of human government; almost alone as he is seen in the class in which he stands of his fellow-beings; and forgetting, or lightly regarding, his moral nature, they have sought for the causes and the remedy of evil in society, altogether in outward circumstances; and every where, but where alone these causes and remedies are to be found—in the elements, and springs, and capacities of that nature, which makes us what we are, *men*. It is not indeed surprising that the poor, and that criminals, under despotic governments, have been treated as beings of altogether a distinct nature from that of their rulers and oppressors. But it is wonderful, that, under a government in any measure elective, and free, and under the light of Protestant Christianity, a criminal code should have been retained till the

19th century, which was the disgrace of the 16th; and, that it could ever have been hoped to have restrained the growth of poverty, under institutions which as effectually excluded the great mass of the poor from the means of intellectual improvement, as they would have been excluded by a law which forbade their instruction. It is wonderful that, in a Protestant country, and in the 19th century, the very means employed for the punishment of criminals, should be the means best suited, of all others, to produce an indefinite extension and aggravation of crime; and that there should have been annual assessments, to an immense amount, for the support of the poor, which from year to year have been most manifestly a bounty upon idleness, and a legislative provision for the progress of want, and misery, and sin. These are causes and effects which should be well understood, and seriously pondered, in a young country; and especially in a country, whose law is the will of the people; whose institutions, of every character and name, rest on the will of the people; and whose only true greatness, and security, and happiness, is in the intelligence and virtue of the people. The truth is, that both political economists and legislators, have too generally looked to *wealth* as the supreme good of a nation; and to the means of increasing wealth, as the means of national greatness and happiness. The working classes have therefore been regarded by them, as is machinery, in relation alone to their productiveness of wealth. The question, therefore, respecting both the poor and criminals, has been—how are they to be disposed of at the smallest expense? This very course of procedure, I believe, has quadrupled the expenses which would have been required, if legislators and political economists had acted upon the doctrine, that a nation is truly great and powerful, only in the intelligence and the virtue of all the orders of its subjects. Let the wealth of a nation be a thousand times that of England, and let it be in the possession of the few, while the many are reared in ignorance, and are left to be goaded by want; and, when they fall into crime, are treated in any way but that in which men should be treated; and the day will come, when all this wealth will not be sufficient to appease the passions of a blind and infuriated mob. Mr. Peel, in the same breath, speaks of ‘the prosperity of the country,’ and of what he calls ‘the frightful difference,’ in that very country, ‘between the

increase of crime, and the increase of population.' I will only say, may God save our country from such prosperity as this!"

"By an enlightened public sentiment, then, I mean a public sentiment which receives its light and its direction at once from the great essential principles of human nature, and of *Christian* truth and duty. I mean a public sentiment which regards man universally, be he high or low, rich or poor, as an intellectual, a moral, and an immortal being; which implies in those who possess it, a just sense of the worth and excellence of their own nature, as children of God; and a corresponding sense of the worth and excellence of the nature of every individual of their race. I mean a public sentiment respecting virtue, as the supreme good of every intelligent and moral nature; and respecting talents, and all means of promoting good and happiness, as responsibilities. I mean a public sentiment, which regards the rights of others as dearly and as faithfully as its own; which honours and supports virtue wherever it is to be found; and, while it makes no compromise with that which it believes to be morally evil, will yet feel that the transgressor is *a brother*, who is to be *reclaimed*, and *saved*, and not cast off and destroyed, or left to find his destruction in his sin. I mean, in fine, that sentiment which, while it comprehends the most impartial and incorruptible justice, equally comprehends the most enlarged sympathy and benevolence of the religion of Jesus Christ. Let this be the public sentiment of a city, and of a state, and institutions for the advancement of knowledge, and piety, and virtue, will be supported, and extend more and more widely their healing and saving influences. And then laws will be what they should be, and they will be obeyed."

In his letter to the Foreign Secretary of the Unitarian Association, Dr. Tuckerman observes: "It is easy enough to find ministers for the rich and powerful. *Let us* endeavour to send out wise and judicious, earnest, but calm and self-denying and devoted men, who will feel what should be felt for the poor and the criminal. Those whom *we call* criminal, are often very far less guilty in the sight of God, than are many who were never arraigned at a human tribunal. Every thing, I am ready to say, depends on the character of the men to be employed in this ministry. Do not commit this office to the raw and undis-

ciplined, nor to the worn-out and broken clergyman. A man who engages in this service, should know human nature as well as Christianity, should know how to find his way to a rough heart without irritating it, and to deal faithfully with a bad heart, without dealing cruelly with it. He must know how to inspire the poor with true sentiments of their own nature, and with a true sense of the worth of character; he should know how to sympathise with human weakness, and how to call forth human strength; how to count and to characterise the pulsations of the mind, and, like a skilful physician, to direct his attention to the prevailing symptoms of moral disease. Do not say that such men are not to be found; let the demand for them be what it should be, and they *will* be found. I shall hail with joy unspeakable the day, should I live to see it, when I shall learn that this ministry is *well begun* in England."

We close our notice, with the concluding remarks of Dr. Tuckerman to the American Unitarian Association.

"In closing the fourth year of the ministry in which I am engaged, allow me to say, that I feel a gratitude and happiness which I cannot express to you, in a recurrence to the privileges with which I have been blessed in this most interesting work. During the past year, my visits have been divided between about five hundred and fifty families. With some of them, from various causes, my acquaintance has been short. But even here it has furnished opportunity for useful services. With a very considerable number, however, my connection is that of a pastor with his flock. It is a connection of Christian respect, and sympathy, and affection. They would neither remove, nor would any event important to their happiness befall them, without my knowledge. The relation we sustain to each other, and the mutual influences exerted by it, are, I think, of the most benignant and salutary character. I am sure that it is as grateful to my own heart, as it can be to the hearts even of those who most highly appreciate it. Should the ministers engaged in this service, ever be willing to divide the city into districts, and thus to narrow the circle of their labours, I believe that nearly double the amount of good might be done by each one of them. Many families are without a pastor, which, with no other agent than we now have in this work, might, I believe, obtain all the benefits of a regular pastoral care."

The General Assembly of the Church of Scotland.

OBSERVE that gathering crowd. See the people pouring in from all quarters, swelling its ranks and increasing its denseness. Almost as various as the faces, are the classes who compose it. The lordly and the lowly, the mean and the mighty, the old and the young, the priest and the pleader, the sinner and the saint, are jostling together in the mingled throng. Regard the military array which lines and guards the streets, preserving by warlike menace, a space sacred from the tread of the profane populace. Martial music is resounding. The hum of the multitude is drowned in the war-note of the bugle; and the airs which erst led on to deeds of blood, are only interrupted by the grounding of the musket, or the fixing of the bayonet. Escaped from the pressure of the crowd, and the enforced obedience of military rule, see the windows, nay even the house-tops are crowded with anxious gazers. At one end of the street, behold the Hall of audience; and at the termination of the other, what?—the barracks? the tented field?—No, a temple consecrated to the Prince of Peace!

Fix your eye on the Hall of audience. See carriage after carriage rolling onward to its portals. Mark the occasional presentation of arms by the soldiery, as some of the occupants reach the door. Peer and priest, elder and advocate, all pressing in to do homage to the representative of an earthly king. Look again. The pageant is coming forth. The image of Majesty appears—his train borne by the pages, who ever and anon hold up the robes of royalty. Occupying a monarch's place, he receives a monarch's honours. The military do him obeisance; and amid the shouts of the people, and the clangor of arms, he proceeds—to what?—to prayer! He is followed by a motley groupe. There is the noble, seemingly disdaining the earth he treads on; there the naval or military chieftain, going through with light heart and step, the necessary parade of the occasion; there also, is the stern representative of Calvin, scowling at the non-elected throng, and ruminating on those graceless outcasts, who, despite the warning issued by tuck of drum, still desecrate the Sabbath, by preferring the healthful breezes of ocean to the wrath and damnation of his sanctuary; and there, too, is

the advocate, smiling in his sleeve at the solemn farce, which yet has its uses, he imagines, in awing the vulgar herd;—and many, many others likewise, are there, with motives and thoughts different as the lineaments of their features; but all marshalled in godly order, in defence of a uniformity of mind, which admits not of slightest curve or minutest difference!

And what is all this display of earthly glory and worldly sovereignty? That of a kingdom which cometh not with observation! Why all this exhibition of the “pride, pomp, and circumstance of glorious war?” To show the parties to be the faithful disciples of the Prince of peace! Why the presence of mimic Majesty—the King of Britain, the Defender of the Faith, the Head of the Church of England and Ireland, holding his court in Scotland by proxy? To prove that Jesus Christ is alone the Head of the Church of Scotland! Yes, this is the scene which ushers in the annual meeting of the General Assembly of the Church of Scotland; a church which is sometimes asserted not to be in union with, or to be dependant on the State—to have no other head but Christ, though the King always sits at its meetings by his representative—though the King himself, the representative and head of “black prelacy,” presents the clergymen to between two hundred and three hundred of the livings of that Church—though Acts of Parliament have been passed in its defence, and people who believe not its doctrines, are forced by the civil law to pay for its support! Who, on observing such a scene as this, can avoid recollecting the language of the Saviour, “the kingdom of heaven suffereth violence, and the violent take it by force.”

The proceedings of the General Assembly, have this year admirably corresponded with this preparatory exhibition. They have exercised the power of “the keys” tolerably effectively, and doubtless they think they have shut up the kingdom of heaven quite securely. Mr. Scott doubts the power of a Presbytery to impart to him the Holy Ghost, by “the imposition of hands”—and he is deprived of his license to preach the Gospel according to Calvin! Mr. M‘Lean talks of the “peccability” of Christ, thinking this “peccability” to be only a hard word for “common infirmities” and “essential properties” of humanity, of which the Confession speaks—and he must seek his bread where he may, for from Dregborn he is

cast out! Mr. Irving prophesieth of a millenium—and he is forbidden to seek it in Scotland—nay, if he return from English exile, the first Presbytery he ventures into, is to deal with him as he deserves, and no Scottish pulpit shall dare open its hallowed door to one who presumes to expect “better things to come!” Mr. Campbell believes God’s love to embrace the universe, and makes his appeal to creation and Scripture for the proof; but creation and Scripture are matters not cognizable by the General Assembly—they go by the Confession, and as that testifies of God’s wrath with the many, and blood-bought love merely to the few,—he is branded as a heretic, thrust out from the Church, and deposed!

The manner in which this was done, was worthy the deed. After the vote for Mr. Campbell’s deposition had been taken, and it was nearly unanimous, a prayer was offered up by Dr. Muirhead of Cramond. Of the purport of that prayer, we know not; but we do think, under all the circumstances, it savoured much more of mockery than adoration. Here were professed disciples of Jesus, who had just deprived a brother of his bread, and fixed the stigma of opprobrium on his name, and who were about to listen to their president pronouncing sentence—at prayer! I cannot give you a farthing, said the priest of the fable, but I will give you my blessing. The blessing was worthless, because it sprung not from true charity. Would the prayer of bigotry be more acceptable?

Prayer being ended, the Moderator thus spoke: “It is now my painful duty, painful indeed beyond expression, to pronounce the solemn and deliberate judgment of the General Assembly, in the name of the Lord Jesus Christ, the sole King and Head of this Church; and by virtue of the power and authority committed by him to it, I do now solemnly depose Mr. John Macleod Campbell, Minister of the parish of Row, from the office of the holy ministry, prohibiting and discharging him from exercising the same or any part thereof, in all time coming, under the pain of the highest censure of the Church; and I do hereby declare the church and parish of Row vacant, from and after the day and date of this sentence.”

And this is the year 1831!—and this is a Protestant land! It is well we are assured of these facts; for the doings of the General Assembly, may well induce us to dispute the points. “By virtue of the power and autho-

rity committed by him to it"—by Christ, to the Church of Scotland! When?—where? We deny the power, we dispute the authority. It is an usurpation of human rights—an infringement on Christian freedom. Christ *is* the sole Head and Law-giver of *his* Church. All his disciples *are* brethren; and to no Presbytery, Synod, or Assembly, has he delivered up their privileges, or delegated his own authority. It is He, not they, must reign till all enemies are subdued to the power of his cross. And the individual, be he who he may, who trenches on Christ's prerogative, or who gives up his liberties as Christ's freed-man, to any earthly bidding—does by that act erase from his mind the superscription of God, and inscribes in its stead the detested and degrading epithet "Slave." And will the people of Scotland, clamouring as they are for political freedom, still sanction this religious thralldom? Shall Calvinism still bind them in chains, as galling as those feudal fetters from which they are about to be emancipated? We hope not. The political serf might well be also the religious bondman. The enfranchisement of the one, will be the freehold of rejoicing to both, and all.

People of Scotland!—look to yourselves. Ponder well these acts of the General Assembly. Seriously reflect on that rational and enlightened love of liberty, which evidences its desire to enforce, in the nineteenth century, the exploded absurdity of uniformity of thought. Shall the attempt succeed? Never. Variety is the law of God's creation, and vainly will human effort strive to alter the fiat of Omnipotence. People of Scotland!—your fathers battled to the death against Popery. See that ye be not delivered up to the tender mercies of Protestant Popery. "It is said of Papists, that they ascribe an infallibility to the Pope; so that if he were to say one thing and the Bible another, his authority would carry it over the authority of God. And think you that there is no such Popery among you? Is there no taking of your religion upon trust from another, when you should draw it fresh and unsullied from the fountain-head of inspiration? You all have, or you ought to have Bibles, and how often is it repeated there, hearken diligently unto me! Do you obey this requirement, by making the reading of your Bibles a distinct and earnest exercise? Do you ever dare to bring your favourite minister to the tribunal of the Word, or would you tremble at the presumption of such an attempt—so that the hear-

ing of the Word, carries a greater authority over your mind than the reading of the Word? Now, this want of daring, this trembling at the very idea of a dissent from your minister, this indolent acquiescence in his doctrine, is just calling another man master; it is putting the authority of man over the authority of God—it is throwing yourself into a prostrate attitude at the footstool of human infallibility—it is not just kissing the toe of reverence, but it is the profounder degradation of the mind and all its faculties; and without the name of Popery—that name which lights up so ready an antipathy in your bosoms, your soul may be infected with the substantial poison, and your conscience be weighed down by the oppressive shackles of Popery. And all this in the noontide effulgence of a Protestant country, where the Bible in your mother tongue circulates among all your families, where it may be met with on almost every shelf, and is ever soliciting you to look to the wisdom that is inscribed upon its pages.

“We tremble to read of the fulminations that have issued in other days from a conclave of Cardinals. HAVE WE NO CONCLAVES, AND NO FULMINATIONS, AND NO ORDERS OF INQUISITION, IN OUR OWN COUNTRY? Is there no professing brotherhood, or no professing sisterhood, to deal their censorious invectives around them upon the members of an excommunicated world? There is such a thing as a religious public. There is a little flock on the one hand, and a world lying in wickedness on the other. But have a care, ye who think yourselves of the favoured few, how you never transgress the mildness and charity and unostentatious virtues of the Gospel, lest you hold out a distorted picture of Christianity in your neighbourhood, and impose that as religion on the fancy of the credulous, which stands at as wide a distance from the religion of the New Testament, as do the services of an exploded superstition, or the mummeries of an antiquated ritual.”

People of Scotland!—listen to this voice of warning, of instruction, of freedom. It is the voice of Dr. Chalmers. It is more. It is the voice of reason and the Bible. Disregard it, and you dishonour yourselves. Disregard it, and you disgrace your venerated fathers. Obey it, and you redeem your country. Obey it, and you dignify humanity, reverence your Saviour, and glorify your God.

THE CHRISTIAN PIONEER.

GLASGOW, JULY 1, 1831.

Hull, East Yorkshire, and North Lincolnshire Unitarian Association.—This Association held its Spring Meeting, at Lincoln. On Thursday Evening, March 31, Mr. Worsley of Gainsborough, conducted a religious service in the Chapel; and Mr. Beard of Salford, preached from 1 John iv. 14—"The Father sent the Son to be the Saviour of the world." On Friday morning, April 1 (Good Friday), Mr. Richard Wright of Kirkstead (late Unitarian Missionary), led the service, and Mr. Beard preached on "the decline of Trinitarianism," from Rev. xiv. 15—"Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe." The members and friends of the Association dined together after morning service, to the number of 47, of whom 13 were ladies; Mr. Philp the Lincoln minister, was in the chair; and appropriate sentiments were appropriately introduced to the meeting. In the evening, Mr. Duffield of Thorne, introduced the service at the Chapel; and Mr. Higginson of Hull, preached from the words "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God," 1 Pet. iii. 18. It was peculiarly gratifying on this occasion, to see friends of Unitarianism present, not only from the various quarters of the district included in the Association, but also from Boston, Fleet, Luton, and Kirkstead. The North-Eastern Association came to shake hands with us on our borders; and we returned, wishing each other God speed. E. H.

HULL, May 23, 1831.

THE annual meeting of the British & Foreign Unitarian Association, was held at Finsbury Unitarian Chapel, London, on the 25th May. Rev. E. Chapman of Deptford, and Rev. H. Acton of Exeter, conducted the devotional services; and the sermon was preached by the Rev. H. Hutton of Birmingham, from Mark xii. 29-31. In the evening, the meeting for business was held at the same place. The congregation in the morning was large, and at night the chapel was filled to overflowing. Among the audience were individuals from France, Transylvania, and America. The Rev. R. Aspland of Hackney, presided.

The Reports of the Committee and Treasurer having been read, the meeting was addressed by the Chairman, Messrs. Rutt, Hornby, E. Taylor, Young, Christie, Richmond, R. Taylor, Dr. Bowring, Bischoff, and the Revds. Wood, Yates, Madge, Hutton, Kirkland, Tagart; Dr. Rees, Fox, Chapman, Dr. Carpenter, and Acton. On the Rajah Rammohun Roy appearing on the platform, in the course of the proceedings, he was received with acclamation, and the Chairman immediately said, "Our illustrious friend (for such I trust he will allow me to call him) will permit me to state that his presence creates among us a sensation which he perhaps will hardly understand. It does so, because in his person and example, we see an instance of the power of the human mind in recovering itself from the errors of ages; and because we conceive that we see in him, with his intelligence and character, one of the best and most disinterested judges of the claims of Unitarianism to be the original Christian doctrine."

After some other business had been transacted, Dr. Bowring said, "I feel it as a very signal honour to have entrusted to my care a resolution, the object of which is to welcome our illustrious Oriental friend, and to communicate all we feel and hope towards him. I ought not to say *all* we feel and hope, for I am sure that it is impossible to give expression to those sentiments of interest and anticipation with which his advent here is associated in all our minds. I recollect some writers have indulged themselves with inquiring what they should feel if any of those time-honoured men whose names have lived through the vicissitudes of ages, should appear among them. They have endeavoured to imagine what would be their sensations if a Plato or a Socrates, a Milton or a Newton, were unexpectedly to honour them with their presence. I recollect that a poet, who has well been called divine, has drawn a beautiful picture of the feelings of those who first visited the southern hemisphere, and there saw, for the first time, that beautiful constellation, the Golden Cross. It was with feelings such as they underwent, that I was overwhelmed when I stretched out in your name, the hand of welcome to the Rajah Rammohun Roy. In my mind, the effect of distance is very like the effect of time; and he who comes among us from a country thousands of miles off, must be looked upon with the same interest as those illustrious men who lived thousands of years ago. But in

the case of our friend, his coming may be deemed an act of heroism of which the European cannot form a just estimate. When Peter the Great went forth to instruct himself in the civilization of the South—when he left the barbarous honours of his own court to perfect himself in ship-building at Saardam, he presented himself to the public eye in a more illustrious manner than after any of his most glorious victories. But Peter had to overcome no prejudices—he had to break down no embarrassments; for he knew that he had left those behind him who were filled with an enthusiasm equal to his own, and he knew that he would be received by them, when he should return, with the same display of enthusiasm. Our illustrious friend, however, has made a more severe experiment: he has ventured to accomplish that which perhaps none other, connected as he is with the highest honours of the Brahminical race, ever attempted—he has ventured to do that which would have been regarded with incredulity ten years ago, and which hereafter will crown his name with the highest honour. He will go back to his friends in the East, and tell them how interested we are in them, and how delighted we are to communicate to them through him all our desires to do every thing in our power to advance their improvement and felicity. Time would fail me, if I were to attempt to go over the history of our illustrious guest,—if I were to tell how eminently and constantly he has exerted himself for the removal of misery and the promotion of happiness. If at this moment Hindoo piles are not burning for the reception of widows, it is owing to his interference, to his exhortations, to his arguments. Can we look on such benefits as these without considering him as our brother? Can he come here without hearing our enthusiastic voices telling him how we have marked his progress, and without our proffering to him, if not our note of triumph, at least our accents of gratitude? It was to us a delightful dream that we might, on some occasion, welcome him here; but though it was a hope, it was but a trembling one, of which we scarcely dared to anticipate the fruition. But its accomplishment has produced recollections so interesting, that this day will be an epoch in our history, and no one will forget the occasion when the Brahmin stood among us to receive our welcome, and the assurance of the interest we take in all he does and in all he

shall do; to which I may add, that our delight will be too great if we can in any way advance those great plans, the progress of which is the grand object of his exertions. Sir, I move with great pleasure, "That the Members of this Association feel a deep interest in the amelioration of the condition of the natives of British India; that we trust their welfare and improvement will never be lost sight of by the Legislature and Government of our country; that we have especial pleasure in the hope that juster notions and purer forms of religion are gradually advancing amongst them; and that our illustrious Visitor from that distant region, the Rajah Rammohun Roy, be hereby certified of our sympathy in his arduous and philanthropic labours, of our admiration of his character, of our delight at his presence amongst us, and of our conviction that the magnanimous and beneficent course which he has marked out for himself and hitherto consistently pursued, will entitle him to the blessings of his countrymen and of mankind, as it will assuredly receive those of future generations."

Dr. Kirkland, late President of Harvard University, Massachusetts, in the absence of the Hon. Henry Wheaton, seconded the motion, when the whole assembly rose in its approval. The Rajah Rammohun Roy then addressed the meeting.—"I am too unwell and too much exhausted to take any active part in this meeting; but I am much indebted to Dr. Kirkland and to Dr. Bowring for the honour they have conferred on me by calling me their fellow-labourer, and to you for admitting me to this Society as a brother and one of your fellow-labourers. I am not sensible that I have done any thing to deserve being called a promoter of this cause; but with respect to your faith, I may observe, that I too believe in the one God, and that I believe in almost all the doctrines that you do; but I do this for my own salvation and for my own peace. For the objects of your Society I must confess that I have done very little to entitle me to your gratitude or such admiration of my conduct. What have I done?—I do not know what I have done?—If I have ever rendered you any services, they must be very trifling—very trifling I am sure. I laboured under many disadvantages. In the first instance, the Hindoos and the Brahmins to whom I am related, are all hostile to the cause; and even many Christians there are more hostile to our common cause than the Hindoos and the Brahmins.

I have honour for the appellation of Christian; but they always tried to throw difficulties and obstacles in the way of the principles of Unitarian Christianity. I have found some of these here; but more there. They abhor the notion of simple precepts. They always lay a stress on mystery and mystical points, which serve to delude their followers; and the consequence is, that we meet with such opposition in India that our progress is very slight; and I feel ashamed on my side that I have not made any progress that might have placed me on a footing with my fellow-labourers in this part of the globe. However, if this is the true system of Christianity, it will prevail, notwithstanding all the opposition that may be made to it. Scripture seconds your system of religion, common sense is always on your side; while power and prejudice are on the side of your opponents. There is a battle going on between reason, Scripture, and common sense; and wealth, power, and prejudice. These three have been struggling with the other three; but I am convinced that your success, sooner or later, is certain. I feel over-exhausted, and therefore conclude with an expression of my heartfelt thanks for the honour, that, from time to time, you have conferred on me, and which I shall never forget to the last moment of my existence."

JOANNA BAILLIE, in a work entitled "A View of the General Tenor of the New Testament regarding the Nature and Dignity of Jesus Christ, including a collection of the various passages in the Gospels, Acts of the Apostles, and the Epistles, which relate to that subject," has ranged herself on the side of Unitarianism. This remarkable profession of doctrine will be the more striking to the public, as coming from the pen, not only of a female, but of one so highly celebrated in polite literature. About 100 pages are quotations from the New Testament (exclusive of the Revelations) of all the passages which Mrs. Baillie could find, bearing upon the High Church or Trinitarian, the Arian and Socinian Creeds; and about 40 contain her reasoning on the subject. The result of which is, that Joanna Baillie declares herself to be a convinced and entire Unitarian.

The Christian Tract Society held its *twenty-second* anniversary at Worship-Street Chapel, London, on the 5th May. The Rev. R. Aspland was the Chairman. We shall have great pleasure in complying with the request of the Committee, that we should insert the Annual Report in our pages. It shall appear in the Number for August.

THE
CHRISTIAN PIONEER.

No. 60.

AUGUST, 1831.

Vol. V.

The Recollections of Jotham Anderson.

(Concluded from page 375.)

IN the spring of the year it was rumoured that the old cottage on the hill, just at the edge of the village, was to be tenanted again. It had been for a long time out of repair, and considered not habitable. They must be extremely pressed by poverty, it was thought, who would be willing to make it their abode. And as there is always supposed to exist an antecedent presumption against the wretchedly poor, it was a matter of lamentation, in the village circle, that we were to be troubled by vagabonds.

It was with no small surprise, therefore, that I was requested by an interesting looking girl, of about fourteen years of age, to come and see her mother, who, she said, had over-fatigued herself, and taken cold in moving into the cottage, and was quite ill. "We came but two days ago," said she; "and are quite strangers here. But mother said, the minister is always the friend of every body, and we can make bold to speak to him; so she sent me, sir, to beg you will please to step and see her."

The modest and respectful manner of the girl, whose tears stood in her eyes as she spoke, touched me; and, taking my hat, I immediately accompanied her to the cottage.

It was little better than a ruin. The roof and the walls let in the weather, the casements were crazy, and the glass broken, the floors worn and unsafe, and the only habitable room gloomy and comfortless altogether. "It is but a sad place to which you have come," said I, as we approached it.

"I could hardly bear to come to it," said my guide; "but then mother says that peace may be found in a hovel, when it flies from palaces; and contentment is worth more than splendour. We have seen worse things than this, as well as better. She teaches me to make the best of every thing, as she herself does. But now she has got sick in trying to fix up this poor old place. The work was too hard and the weather too exposing."

It was even so. The appearance of every thing, as we entered the door, bore marks of severe labour expended in the attempt to make the dwelling decent and comfortable. I was astonished that so much could be done in two days by two females. There was an air even of neatness in the apartment to which we were introduced. It was a small room with but one window, of which half the panes were broken, and their places supplied by various substances which shut out the light as well as the wind. The only furniture was a bedstead, three chairs, a trunk, and a table on which lay several books—evidently long used, but with care. The broken floor had been cleaned, and an old piece of carpeting was spread by the side of the bed on which the sick woman lay. The bedding was coarse but perfectly clean; and it was impossible not to feel at once surprise, respect, and pity, for one who seemed so capable of adorning a better lot, and yet was condemned to one so wretched. This was my first feeling.

The invalid raised her languid head as I drew nigh, begging me to excuse the trouble she had given me. "But I was sick," she added, "and a stranger in a strange place; and I knew no one on whom to call, but the preacher of the gospel. I need help, and advice, and comfort. I have been cast off from the world, and have been seeking to fly to my God; and I felt that his minister would be ready to help me."

"It is our office," I replied, "in this way humbly to imitate our Master. We must bear one another's burdens; and I am happy that you applied to me at once. First of all, you need a physician, and I will send Dr. Bowdler to you immediately."

In fact her whole appearance indicated a state of aggravated disease; and after a few more inquiries, which served but to heighten my interest in the mysterious stranger, I took my leave. The physician attended. The disease gained ground. I was every day at the house, and every day increased my wonder and sympathy. Benevolent ladies in the village gave their kind attentions, and much was done to alleviate the united sufferings of want and disease. The patient endured with fortitude and cheerfulness, and seemingly with a spirit of religious acquiescence. At length the violence of the disorder gave way, and she became able to converse freely; but was evidently sinking and wasting into a settled decline. In my fre-

quent conversations with her, I learned the circumstances of her past history, and the misfortunes which had brought her to her present situation. These were fully confirmed by testimony from other sources, and I soon felt that she had a claim upon the kindness of all who could serve her.

Mrs. Holden—for such I found the name of our invalid to be—was the daughter of a minister, in a small village near the metropolis. She was unfortunately subjected to the care of a step-mother, who sought to compensate for her want of affection and maternal fidelity, by care to forward her young charge in those external accomplishments which might most attract the notice of spectators, while the more solid and important branches of education were neglected. Gay, inexperienced, untaught, and regarding the world before her but a scene of enjoyment, she relieved herself from a guardian whom she despised, by marrying, in her seventeenth year, a handsome and dashing young man from the capital. Thither she removed with him; but, alas, not to realise her visions of felicity. Beauty and gaiety availed her little. Her spirits sank, and her bloom faded under the cares of a growing family, and unkindness of a brutal husband. Years rolled on, but brought no peace with them. The fireside had no comfort, and the evening return of him, who should have been her best friend, was the signal for tears instead of smiles. The morning had no cheerfulness in its beams, that roused her only to toil and weariness. And the lonely day of labour and privation was darkened by the anticipation of unkindness and abuse at its close.

Her life was thus wretched without alleviation or hope. Her father died soon after her marriage, and she was left, with neither brother nor sister, to depend only upon a husband, who laughed at the oath by which he had bound himself to her, and sported in her misery who had none to befriend her, but himself. Her children—a *mother's* heart cannot be without something like bliss; but this in her's was bitter as the tears that fell in showers upon them, when she watched over them in her deserted home.

At length a new evil came upon her. Her two youngest children sickened, faltered, and died. In the same week they passed away together, and slept in one grave. Even the father's soul was touched; and as he wept with her over their pale forms, she enjoyed the first hour of domestic sympathy which she had known for years. But it was

only an hour; and she felt herself doomed to drink a cup of tenfold bitterness, now that she had lost two of the only three objects which attached her to the world, or made life sufferable. She did not know, short-sighted woman, that her Father, who had given her the cup to drink, had also sweetened for her its draught.

A mixed feeling of pride, shame, and obstinacy, had made her for a long time, as it makes many, a stranger to God's house. Her thoughtless childhood and youth had given her no sufficient religious impressions; and when she could not go to meeting for display, she knew no desire to go for worship. The trouble and disappointment of her married state she had attributed solely to her husband's misconduct; and they had therefore never led her heart to God, but had rather been suffered to exasperate her spirit, and keep her in obstinate alienation from him. But now the cause of her sorrow was changed; she perceived it to be from a superior Power; and her heart was softened. A near minister came to pray at the funeral of her little ones; and while she listened to the voice of his serious and affectionate sympathy, the remembrance of her early days and of her father's prayers came over her, and she wept convulsively. How often is the heart awakened by the recollections of a pious home, which had long been sleeping and dead! He visited her; he conversed with her; he spoke to her of her Maker; he revived her remembrance of a Saviour; he pointed out to her the light, the comfort, the promises, the peace of the blessed gospel. She listened, and was persuaded. She perceived that she had found the friend whom she needed. She felt that no one need be alone or comfortless in God's world. She found occupation for her troubled thoughts, objects for her wandering affections, and was able to forget the irritations and trials of her lot; or, when she could not forget them, to bear them calmly and cheerfully. She had become a Christian; and weary and heavy laden as she was, she found rest to her soul.

"You who have always known the happiness of a religious mind," said she; "you, who have never had experience of the vacancy of soul, which belongs to those who have neither comfort on earth nor hope in heaven—cannot readily conceive of the change which now took place in my feelings and my whole existence. I seemed to have come into a new world. Every thing wore a new aspect.

I could hardly believe it was myself, who was now bearing quietly what had before been an intolerable burden. I was astonished to find myself smiling and happy—not happy, perhaps, but contented—amid scenes which had before only irritated me and made me wretched. My husband was still negligent and unkind, my lovely infants were still among the dead, my days were still solitary, and my food scanty and poor. But these had become smaller evils, for my thoughts and affections had something else to rest upon. Religious truth had become interesting to me. The Sabbath led me abroad to worship, and thus gave variety to my life, excitement to my mind, and peace to my heart. The Bible and other good books, gave me some new topic of wonderful and delightful contemplation every day. I was engaged, with an eagerness I never had felt before, in teaching and guiding my only surviving child, for I felt a new responsibility in her behalf. I thus became too much occupied to think of my troubles; or at least, when sometimes they would intrude themselves, I had a refuge from them, and could drive them from my mind. When they were at the worst, I knew where I could find comfort; for God's ear was open to me; and in pouring out my sorrows before his mercy-seat, I at any time could relieve my full heart of its burden. Mr. Anderson," continued the invalid, checking the animation with which she had been speaking—"I freely say this to you, for you can sympathize with me. You will not count me either boasting or enthusiastic; for you know what is the power of religious trust. You feel what I mean, when I say, that the promise was fulfilled to me—*I will keep him in perfect peace, whose mind is stayed on me; because he trusteth in me.*"

I did indeed understand her, and rejoiced to witness the efficacy of that *faith, which* OVERCOMES THE WORLD.

It was appointed to her to endure a long and severe trial of her faith. She had felt, as all are so apt to feel in the first experience of religious purposes, that she was ready for any thing, that nothing could now seem hard to her, that no temptation could be too powerful for her, that any yoke would be easy and any burden light. She little knew what Providence had in store for her. It pleased God to prove her severely, to try her in the hottest furnace of affliction; and it needed faith and fortitude, like that of the "three children" of old, to pass unharmed and triumphant through the flame.

When affliction does not soften and amend, it hardens and makes worse. Thus it happened to Mr. Holden. The death of his two children had been heavily felt by him, but not as the providence of God. He murmured and complained. His spirit was rebellious. His feelings were exasperated, as if wrong had been done him. He became more irritable and sullen, and hurried with greater devotion than ever to the scenes of irregular pleasure; attempting thus to supply, from worldly sources, that void which his wife was seeking to fill from the living streams of heavenly truth. But he found them broken cisterns, which could hold no water.

In vain did his wife strive to lead him to those truths which were sustaining her. He obstinately refused to listen, and angrily forbade the very naming of the subject. And although the serenity and evident contentment of her mind might have proved to him, that the part she had chosen was indeed good; yet he sullenly endeavoured rather to destroy than to partake her peace. He was angry that she should be happy, while he was discontented. Her very sweetness and forbearance were new occasions of offence; and the more she submitted to his injustice, and strove by mild patience to pacify and win him, the more did he brutally persevere in wounding her feelings and increasing her privations. Would that I were recording a strange and solitary case! But alas, many are the meek wives and pious mothers, who have thus suffered beneath the unmanly persecution of men who had sworn to be their protectors, but who were afterward wedded to pleasure and sin; and who vented their insane revenge even on the humblest means which were used as a refuge from their violence.

Mr. Holden proceeded from step to step, till he had forbidden the visits of the minister, and destroyed every book but the Bible, and that she was obliged carefully to conceal. These were grievous privations, and bitter were the tears which they drew from her. But she redoubled her diligence in the instruction of her daughter, and found her Sabbaths tenfold a delight. Even this, however, was to be denied her. In a fit of drunken brutality, he swore that she should go to church no more; and to make effectual his threat, he destroyed the few decent garments which she had reverently reserved for the service of the temple. This was a heavy cross; but a heavier yet was

awaiting her. He had long threatened to remove from her their daughter, who, he said, should not stay to be spoiled by a moping, spiritless, whining woman. In vain she entreated, and prayed, and resisted. Her misery was his sport, and he tore the child away—whither to be borne, or by whom to be educated, she could not learn.

Her cup seemed now to be full. Every earthly solace was gone, every human hope destroyed. Alone, deserted, unfriended, nothing seemed left her but misery, and despair. “For a long time,” said she, “I was stupified and amazed. These repeated blows appeared to have stunned me, and I sat and walked with vacant and bewildered stupidity. But at last it occurred to me that God had purposely withdrawn every earthly and visible good, that he might prove me whether I could be satisfied with heavenly and invisible good alone; whether I could trust him, as I had thought I could, in the darkness as well as in the light.” This reflection brought her to herself. She humbled herself, and asked for faith. She stretched her eyes upward, and looked steadfastly on the clouds and darkness of the eternal throne, until she discerned the righteousness and mercy which rest at its foundation. She thus found peace—but it was sad and trembling and alarmed. She was like the timorous dove, that, fleeing from the violence of the vulture, takes refuge in the bosom of a man; but for a long time flutters and trembles, unable to quell its agitation, though it knows that its hiding place is secure.

There is a point beyond which the heart of an abused wife and a desolate mother is unable to bear. It must be relieved, or it must break. To this point the ill fortunes of Mrs. Holden had nearly brought her, when the overruling Power which had permitted her trial, interposed for her deliverance. Her husband died the miserable death of a drunkard, brutish, delirious, hopeless—without preparation or warning for himself, and with only horror and agony for his wife.

In the language of the world, this removal would be called a relief—and so it was, and so she could not but regard it. But what a relief! Only an exchange of sufferings. For when one has loved some object dearly and devotedly, been united with it for years, watched for it, prayed for it, suffered for it, there is nothing which can eradicate the affection from the heart. No unkindness

can destroy it, no ingratitude or harshness can cancel it. It may be wounded and blighted; it may seem so crushed and broken as never to revive again. But death awakens it to life. The early love of the young heart returns in all its strength; and sorrow for the friend whom we had once adored, is tenfold embittered by the thought that we must sorrow as those without hope.

When Mrs. Holden saw that life was departed, the feelings of former times rushed to her bosom, and she remembered nothing but that he was the chosen and kind lover of her happiest days. All wrong was forgotten and forgiven, and she indulged freely in that reverie of grief, which feasts on the images of days that are past, and the shadows of pleasures that are long gone by. But from this the reality soon called her. The hope of finding her daughter, occupied her whole mind, and the search for her became her only care. For a long time it was vain; and was successful at last, only by one of those strange turns of fortune which men call accident, but in which she was willing to recognise the hand of Heaven. "I had once," said she, "regarded the singular coincidences of life, as the mere accidental creations of chance; but my suffering and my faith had made me wiser. I had learned to trace them to the kindness of my Father. And when my dear child, so long lost, so long sought in vain, and at length unexpectedly restored, was again folded in my arms—oh, I am sure, that any one, who could know how the rapture of that moment was enhanced by a certainty that God had done it, would earnestly seek to increase the happiness of life by an habitual acknowledgment of an overruling Providence. It brightens joy as much as it comforts sorrow."

The hasty outline which I have given of Mrs. Holden's history, is sufficient to explain the character of the woman, whose loneliness and sufferings drew the sympathy of the whole village. A life of disappointment, toil and privation, had made early inroads on her constitution, which was now slowly sinking in torture and pain, to a state of final exhaustion. But her spirit bore all cheerfully, and passed, with almost an angel's serenity, the fearful avenue to the grave.

"I cannot be sufficiently grateful," said she one morning, "to the Providence which has cast my lot unexpectedly among so kind friends. I have every thing that I could

wish; more than I need; and oh, how much more than I deserve! After a stormy and perilous passage, I am not suffered to be wrecked, but am led to this quiet haven. And yet," she added, with a sigh, "there is one thing wanting to my peace—one duty that my soul longs to perform."

"And what is that?" I asked.

"To commemorate my Saviour's love," she replied, "in his appointed ordinance."

I told her that I would willingly administer it in her chamber, if she wished; for although not customary, yet, as a means of comfort and faith, it should not be refused.

"Alas," said she, "I have never made a profession of religion. I do not belong to any church."

I expressed my surprise at this, having taken it for granted, from what I had heard of her story and perceived of her feelings, that she had long been a communicant in the church of Christ.

"It is not my fault," said she; "at least I trust not, for God knows how earnestly I have desired it. I thought it my duty; I longed for it as my dearest privilege; I thirsted for it as essential to the peace of my soul. But I have been debarred—if through my own fault, may God have mercy on me. But I trust not. I tried to remove the obstacle. I would have done it if I could, but I was unable. My conscience does not reproach me.

"What has this obstacle been?" I inquired.

"It has arisen from my religious opinions," said she. "When I received my first permanent impressions of religion after the death of my dear children, they were owing, under God, to the sympathy and instructions of the worthy minister who visited me. At that time, when all was horror and despair within me, he showed me the character and providence of God, explained his dealings, pointed me to his revelation in Christ, and thus led me to that trust and peace in which I have since rejoiced. But before I could feel myself at liberty to profess my faith, the interference of my cruel husband had cut me off from all religious privileges. After his death I removed to another place. And there I hoped to testify and strengthen my religious purposes, by a profession before the world and communion with the church. But my desire to do so was rejected."

"Upon what ground was it rejected?"—said I.

“I will relate the circumstances at length,” said Mrs. Holden. “After residing in the village nearly a year—for in a situation of poverty and obscurity I could not sooner be sufficiently known to the inhabitants—I made known to the minister my history, and especially my religious convictions, concerning which he inquired minutely, and appeared to be satisfied. But I found, that, in order to admission to the church, I must give my assent to a particular list of doctrines, which were contrary to my convictions. This was a severe disappointment. ‘Is there no dispensation?’ I asked. ‘Can I be admitted to my Master’s table on no other conditions?’

“‘On none other, certainly,’ replied he. ‘It is Christ’s church, and I can dispense with nothing which he requires.’

“‘And does he require all these articles to be believed?’ said I. ‘Some of them appear contradictory, some unreasonable, and some I do not remember in the Scriptures.’

“Mr. Welston seemed surprised, and endeavoured to convince me of my error. But the truths which had consoled and supported me, in which I had rejoiced and hoped, were not the doctrines of a depraved nature, election and reprobation, and the saving of only a few by the suffering in their stead of the second person in the Trinity. I had not so learned Christ, and was unable to assent to his expostulations. He at length told me that I needed to be humbled; that my pride of reason must be rebuked ere I could receive the testimony of God.

“This cut me to the heart. *I had been humbled*—thoroughly, bitterly humbled; and if I knew myself at all, I was willing and glad to cast myself unreservedly on God’s word. What else had I? Where else could I go? That word was every thing to me. I had not a desire or wish or hope, except what rested there. To be thus suspected of proudly opposing it, to be accused of trusting to myself when my whole heart leaned on God—seemed cruel. I felt it deeply, and wept bitterly.

“Here was a new trial. It seemed as if my faith must be in every possible way exposed, that it might be proved what it could endure. I found myself looked upon with an evil eye, and regarded as an enemy to that religion which was my only friend, and for which I was ready to sacrifice every thing. I was treated as dishonouring my dear Lord, whose name was a precious balm to my spirit, and rebelling against the authority of God to whom it was

my first desire and study to be submissive. For the first time in my life, I found religious truth made the subject of controversy. I had got where the Christian standard was composed of party materials. I found that devotion, meekness, humility, charity, and good works, love to God, love to man, and an unspotted life, were not thought to constitute a disciple; and that men judged of the Christian, not by the graces that he exhibits, but by the articles of faith he subscribes. My own case therefore was hopeless. I had been mainly anxious for the Christian heart and life, and my articles were of a different complexion. Unhappy as I was made by being obliged to defend them, I yet could not renounce them; unhappy as I was to be denied the privilege of owning and honouring my Lord, yet I had no alternative, for I could not assent to a confession which he had not taught me.

“Under this disappointment I have lived year after year. Wretched, indeed, has it sometimes made me; more wretched now, as the end of life approaches, for my soul longeth, yea panteth, for the consolation of this communion with Jesus. I trust that it is not an act essential to my salvation; but I feel that it would greatly conduce to my peace. And all that I desire on earth would be complete, if this one further blessing could be allowed me before I go hence.”

It was one of the happy moments of my life, when I assured this pious sufferer that her desire should be granted. I had had abundant evidence to satisfy me that she exercised an acceptable faith; and the church did not hesitate to welcome to their communion one who was evidently to be, in so short a period, admitted to the higher communion of the church in heaven.

It was on the bright afternoon of a beautiful Sabbath, that, accompanied by a few friends, I visited the lowly abode of the dying believer, to administer this token of her faith and instrument of her consolation. Her wasted form was supported by pillows on the low bed. Her wan cheek was flushed slightly with the excitement of expectation, and her eye lighted up with a peculiar and animated lustre. Her trembling daughter stood over her, and the silent company gazed with sympathy and admiration, till the holy service commenced, and then I trust that all hearts were absorbed in the act of devotion. It was a poor hovel, and a passenger might have cast upon it a look of

compassion and disgust, at the wretchedness which must inhabit it. But the scene that was transacting within, where faith and patience were serenely waiting the summons of death, and religious friendship was kneeling around the couch as an altar, and presenting supplications in the name of him who died for man—this was a scene, at which it was a privilege to be present, and which more than changed the cottage to a palace. The whole soul of the dying believer seemed collected in her countenance. It seized upon and responded to every expression of faith, penitence, gratitude, and hope. And when the service was closed, and she sunk back exhausted, we gazed upon it, as it had been the face of an angel. She said with a faint smile,—“Now I can depart in peace;” and before the smile had faded from her cheek, death set its seal there for ever.

THE CHRISTIAN PIONEER.

GLASGOW, AUGUST 1, 1831.

THE following Report was read at the Twenty-second Anniversary of the Christian Tract Society, held in London, 5th May:

“The Committee have great satisfaction in stating, that your Institution appears to be attracting more of the public attention; and this circumstance, as well as an increased conviction of the utility of the objects which they have in view, has induced them to make an outlay of capital, in the printing of old and new Tracts, and the binding of volumes, which in other circumstances would not have been justifiable.

“Knowing the wish entertained by many of the Subscribers to have new Tracts put into their hands, the Committee have this year printed three new ones, viz. No. 58, *The Harvestman's Feast*; No. 59, *The Genius of Christianity* (reprinted from the American edition), by the Rev. W. H. Furness; and No. 60, *The History of William Rogers; or, Attention to the Fifth Commandment recommended*. All these Tracts the Committee consider to be well suited to the purposes of the Society. Nos. 58 and 60, both from the pen of the same lady, contain excellent lessons for the poor and for the young;

and No. 59, *The Genius of Christianity*, breathes throughout the spirit of practical piety, of gentleness, and of peace. It is not indeed of so plain a character as most other Tracts in the Society's series; yet the Committee are of opinion that none can peruse it without benefit; and the rapid sale which it has obtained, assures them that they did right in printing off a thousand copies in a superior style at 3*d.* in addition to two thousand at 2*d.*

"No. 60 forms the conclusion of Volume VI. and several Subscribers having expressed a wish to receive their volumes in half-binding, the Committee have had a number of sets done up in that style, as well as in cloth boards. Those in roan half-binding, at 15*s.* to Societies, they beg to recommend as peculiarly suitable to Vestry and Sunday-school Libraries.

"Being authorised, by a vote of the Annual Meeting of May 1830, to omit the reprinting of certain of the old Tracts, should they deem it advisable, the Committee accordingly reserved for Volumes the remaining copies of Nos. 4, 12, and 38, and stated in the last year's Catalogue that these numbers were not to be had as separate Tracts. They have since, however, reprinted No. 38, considering it to be a valuable Tract, and that it forms part of a series from the pen of the Rev. Richard Wright. They have also thought it right to send again to the press, No. 9, *A Dialogue between a Minister and his Parishioner*; No. 10, *The Orphan Sisters*; Nos. 22, 24, 25, Three Parts of *The Village Dialogues*; No. 26, *A Week in a Cottage*; No. 27, *Edward Allen*; No. 29, *The Widow*; and No. 53, *The Village Philanthropists*;—in all ten Tracts.

"During the last year there have been issued from the store 23,000 Tracts—a result which the Committee feel themselves justified in attributing, not merely to the circumstance that the Catalogues for 1830 were delayed till after the Annual Meeting, while those of the current year have been already sent out, but to an increased demand for their publications on the part of the public.

"Impressed with a conviction that their Tracts are calculated to do much good, they have made grants of them, in quarters where they apprehend them to be peculiarly needed, and likely also to be well received. In England they have granted Tracts for distribution to friends residing at Luton, Ditchling, Newbury, Banbury, Northampton, Tunstall, and to the Rev. — Heathcote,

who is forming a Library for the use of the labouring classes at Dornal, near Dudley. In the autumn a set was forwarded to the Rev. Fletcher Blakely of Moneyrea, near Belfast, who says he is persuaded that the dissemination of your Publications in the North of Ireland would better the morals of the multitude, recommends that a few sets should be sent to Mr. Archer of Belfast, and promises to bring them into notice by every exertion in his power. Accordingly, the Committee sent a large parcel of Tracts and Volumes to Mr. Archer, on sale or return, and they indulge the pleasing hope, that these, along with those ordered by the Rev. J. Martineau of Dublin, will be the means of introducing a few more rays of Christian light into that most interesting part of the British Empire.

“Nor have your Committee confined their attention either to England or to the Sister Island. Through Mr. Bischoff, acting Director of the Van Diemen’s Land Company, they have transmitted a set of their Tracts to be placed in the library at Circular Head, the chief town in that flourishing settlement: and they have added £2 worth of Tracts to be distributed among the convicts who have lately been transported to the same colony on account of the disturbances in the Southern counties. Through Dr. Bowring they have presented a set of their publications to the Tot Nut van’t Algemeen (or Common Welfare) Society at Amsterdam, and they are happy to state, that they have lately received a packet of books in return, as well as a letter from the Secretary, of which the following is a translation:

“To Mr. S. Wood, London.

“Reverend Sir,

“The parcel of publications by the Christian Tract Society, which you did us the honour to send, together with a letter of the 9th of August last, by Dr. Bowring, we put into the hands of a Committee of those of our members who, by their knowledge of the English language, are the most competent to judge of their value. This, however, has required time; and we request that you will attribute to this circumstance the delay of our answer.

“The report of this Committee enables us to inform you of the pleasure with which we received your present, particularly as it appears to us that the object which you propose, as well as the means which you employ to accomplish it, are, in a great measure, the same as our own. We say, *in a great measure*, because, as you are rightly informed, our attention is directed not only to the religious, but to the temporal interests of the lower class of people.

As far as the publications which you have sent are in accordance with the former part of our design, we will gladly make use of them.

"In compliance with your request, we have the honour to send herewith some of the pamphlets which we distribute of that kind, and such as we suppose will be the best suited to the object which you have in view. We add a list of all the works published by us, and shall be most happy to forward to you any of them that you may wish for.

"We beg you accept in return the assurance of our cordial esteem, and the expression of our joy, that, in the midst of national troubles, there are in every country, persons who are ready to lend their zealous endeavours to build up and to adorn the temples of religion and virtue.

"By order of the Society for the General Welfare,

"HENDRIK RAVEKES,

"*Amsterdam, March 23, 1831.*"

Secretary.

"Another set of the Tracts was presented to the Count Arrivabene, who visited England about a year ago, for the special purpose of making himself acquainted with our best institutions for the instruction of the ignorant and the relief of the destitute. Sets have also been presented to Messieurs Paul de Balog and Alexander Farkas, two gentlemen of different communions, from Clausenburgh, in Transylvania, who are now making the tour of England and America, and who evince a most laudable desire to establish in their own country, institutions similar to those which constitute the pride and ornament of other nations more highly favoured. The Rev. Henry Ware, Jun. had a selection of the Tracts given to him, previously to his return to America, where the first four volumes of the Society's series have been reprinted. The Committee have also not overlooked those excellent and zealous labourers in the vineyard of Christ, William Roberts of Madras, and Chiniah of Secunderabad; and they are happy to conclude this enumeration by stating, that they have availed themselves of the arrival of Rammobun Roy in this country, to place their Tracts in the hands of one whose enlightened mind and truly philanthropic spirit render him so well able to appreciate the purposes for which your institution was founded.

"Finding that the stock of Tracts which was entrusted to various agents in the country, did not obtain much sale, the Committee have thought fit to recall it; and they take this opportunity of expressing their opinion, that they will in general be much more effectually promoting the interests of the Society by concentrating their stock in London,

than by having portions of it distributed in different provincial towns. The situation of their own depôt affords considerable facilities for forwarding parcels to various parts of the kingdom; and the arrangements which have been made will prevent the recurrence of those delays which have formerly been complained of.

“ Although great exertions have this year been made to collect outstanding debts, and to increase the List of Subscribers and Donors, the expenses which the Committee have been led to incur, in order to carry into effect the purposes of the Institution, have been more than usually heavy; and they are sorry to state that at the present time they owe £70, and have not more than £40 available towards its discharge. Some of the expenses above alluded to, are indeed such as will not occur again, having been occasioned by the fitting up of the office in Walbrook Buildings; yet the Committee are deeply sensible, that the ordinary proceeds of subscriptions and of Tracts sold, are not sufficient to defray their current expenses, and to enable them both to make the grants which are desirable, and to meet the wishes of the Subscribers for a frequent supply of new publications. In these circumstances they venture to appeal to the generous consideration of the public. They are persuaded, that such little works as ‘ William’s Return,’ ‘ The Twin Brothers,’ ‘ Henry Goodwin,’ and ‘ James Talbot,’ need only to be known, to have their value acknowledged; and they refer with confidence to what they have this year done in the printing and distributing of Tracts, as some pledge that the Society is in an effective state, and that the money which is contributed will be well bestowed.

There had been printed up to the last Anniversary,

May 13th, 1830,	483,500 copies.
There have been reprinted since, of Old Tracts, 10 Nos.	19,250
There have been printed of New Tracts, 3 Nos.	8,000
Overplus copies for two years,	1,031

Total number printed to this time,	511,781
There had been circulated, or sent out from the Store	
in May, 1830,	421,233
There have been sent out during the last year,	22,965
	444,198
Deduct Tracts returned,	3,417

Making the total sent out from the Store,

Leaving a Stock of,

The Stock on hand last year was 62,267.

“The amount of the Society’s property now remains to be stated:

There is owing by Agents, Booksellers, and country Societies,	£ 66	18	0
Subscriptions in arrear,	37	5	6
Estimated value of Stock on hand, April 27, 1831,	489	0	0
Balance in hands of the Treasurer,	1	8	10
Making a total of	594	12	4
There is owing for Paper to this day,	60	5	0
Do. Printing,	6	11	6
Sundry small Debts,	3	3	6
	70	0	0
Leaving a balance of the Society’s Property, of	£ 524	12	4

A General Meeting of persons friendly to the establishment of a Unitarian Tract Society, was held in the Meeting-House of the Second Presbyterian Congregation, Belfast, on the 9th of April. A Society was formed, denominated “The Unitarian Society for the Diffusion of Christian Knowledge;” various regulations were adopted, and Committee appointed, Dr. Burden being the Secretary. From the address prefixed to the rules of the Institution, we extract the following sentences, at the same time heartily wishing the enlightened purposes of the Society may be fulfilled.

“We find man, as a member of the social community, bursting the chains in which he has been long enthralled, and, after ages of degrading servitude, progressing rapidly to that station which the God of nature designed him to occupy. It is not possible, that those who have ceased to dread the power of the *civil oppressor* will long continue to tremble at the anathema of the *priest*. The moral and religious, as well as the social and political regeneration of our race, is hastening towards its consummation. Those false doctrines which are degrading to the understanding, and derogatory to the honour of the Christian religion, are beginning to disappear; and that era has commenced, in which man, in the full consciousness of his freedom from priestly domination, will fearlessly exercise his own reason, in the investigation of the laws of his Maker. Were Christianity disencumbered of the corruptions which accumulated upon it in the dark ages of the Church, it would cease to be the abhorrence of the Mahometan, and the mockery of the sceptic; it would gradually diffuse itself more widely—embracing within its

pale, and reducing under its influence, the several sects which compose the great family of man. As a means of accomplishing this desirable end,—of disseminating the knowledge of the One True God, preserving the purity of Scripture, and promoting piety in the hearts of men,—Unitarian Tract Societies have been found very efficacious; in as much as a Tract will be read, when a preacher would not be heard. The silent reasoning of one Tract will do more in carrying conviction to the mind, than a thousand arguments from the most ardent controversialist.”

Northumberland Unitarian Association.—The Third Annual Meeting of the above Association, was held at Alnwick on Sunday, 24th April, 1831. The Rev. W. Turner of Newcastle discoursed in the morning on the invitation of the Saviour, Matt. xi. 28; and in the evening, he gave a lucid statement, and an admirable defence of the principles of Unitarianism, adopting the words of Paul, Acts xxiv. 13, “Neither can they prove the things whereof they now accuse (us.)” Though we were not favoured with many strangers, the audience on both occasions was highly respectable.

The Association meeting was held in the afternoon; Mr. W. Davison in the Chair. The progress of Unitarianism, and the advantages arising from union and co-operation, were the subjects chiefly noticed by the speakers.

It is to be regretted, that the Alnwick Congregation, composed chiefly of persons in the humbler walks of life, should still be burdened with a considerable debt. This has been more severely felt of late, owing to the depressed state of the agricultural districts. It is proposed to make an appeal to the Unitarian public; we hope it will not be made in vain. M.

Alnwick, 8th June, 1831.

ON Sunday, May 29, 1831, a new Unitarian Chapel was opened at Sunderland, by the Rev. W. Turner of Newcastle; who in the morning preached a sermon from Psalm xxvi. 8, on the expediency and advantage of public social worship, and the necessity of holiness to its acceptable performance. This sermon had been preached in 1816, at the opening of the chapel at Thorne, and is now in the course of printing by the Newcastle Tract Society. Above five hundred persons were present; many of them

of course gathered by curiosity, but it is hoped that all would agree in the general doctrine, and that none could be displeased, or at least offended, with the statement with which it concluded, of the particular views adopted by Unitarians. The afternoon's discourse was on the necessity of consideration to the due understanding of any subject, especially of a religious nature (from 2 Tim. ii. 7), applied particularly to the disposition with which hearers should attend to and apply discourses from the pulpit. In the evening, the preacher (from Ephes. iv. 1) endeavoured to enforce the necessity of "walking worthy of the vocation wherewith they are called."

We quote the following paragraph from the Sunderland and Durham Gazette: "From the known celebrity of Mr. Turner, as a philosopher and theologian, any eulogium upon the reverend gentleman's discourses might be deemed superfluous; suffice it to say, that his language was mild, his arguments strong and forcible, and his deductions conclusive; free from the least appearance of bigotry or intolerance. Many respectable members of other chapels attended, who manifested the greatest attention, while Mr. T. stated the principles of the Society to which he has the honour to belong."

The Chapel is very neat, and great pains have been taken for its safe and commodious ventilation in warm weather, and also for its being comfortably warmed in winter. It will accommodate near 400 persons within the pews; but in the morning and evening, many were seated in the aisles, the vestry, and on the staircases.

About 300 tracts, supplied by the Newcastle Society, were distributed on the occasion; and we understand, 500 more have since been voted for circulation in Sunderland and the neighbourhood. May the Ruler of the Universe bless the exertions of the friends of truth; and may all the services conducted in this Chapel, tend to the production of that holiness of heart and life "without which no man shall see the Lord."

Welburn, near York.—ON Monday, May 16th, was held the Sixth Anniversary of the Welburn Chapel and Sunday-School. The Rev. W. Hincks of Manchester College, York, preached on the occasion; and after the sermon, a liberal sum was collected on behalf of the school. In the evening, tea was provided for the children; and

between fifty and sixty friends of Unitarianism partook of the same refreshment. For greater convenience, the meeting then adjourned to the Chapel, which soon became filled; and Mr. Heaviside was requested to take the chair. Addresses followed on topics relative to the local and general interests of our faith, and other suitable subjects, from Mr. Hincks, Mr. Corcoran of Malton, several students and other individuals of York and Welburn. Thanks having been given to the preacher of the day, for his excellent sermon, the whole concluded with singing and prayer.

G. H. Y.

Dudley Double Lecture.—The annual meeting of ministers and friends at this Lecture, was held in Wolverhampton-Street Chapel, Dudley, on Whit-Tuesday, May 24th. After the service had been introduced by the Rev. Samuel Bache, minister of the place, two sermons were delivered to a very numerous, attentive, and respectable audience. The first was by Rev. Stephenson Hunter of Wolverhampton, on Deut. xxix. 29; the preacher dwelt upon the eagerness with which most Christians admitted *mysteries* as forming an important part of a divine *revelation*, and exposed with considerable talent, the absurdity of such conduct. The second discourse, by Rev. Evan Jones of Bewdley, was founded upon Psalm xxvii. 4; in which the duty and necessity of regular attendance on public worship, was enlarged upon.

After the service, several ministers and gentlemen dined together at the hotel; Rev. Samuel Bache being in the chair. When the cloth was removed, the usual toasts were given, which called forth spirited remarks and speeches from many of the gentlemen present.

THE Annual Meeting of the Hull, East Yorkshire, and North Lincolnshire Unitarian Association, was held at Hull, on Wednesday and Thursday, the 22d and 23d June. The devotional service on Wednesday evening, was conducted by the Rev. R. K. Philp of Lincoln, and the sermon was preached by Mr. Harris. On Thursday morning, the Rev. W. Duffield of Thorne and Stainforth, prayed, and Mr. Harris preached. After the service, a meeting for business was held; Mr. Duffield in the chair. The Secretary, Rev. E. Higginson of Hull, read the Report of the Committee, and various resolutions founded

upon it were adopted. At two o'clock, the members and friends dined together; Dr. Longstaff presided, and H. Blundell, Esq. Vice-President. Several ladies were in the gallery in the course of the afternoon. The company were addressed by the Chairman, and Revds. Harris, Worsley, Philp, Duffield, Higginson, and by Messrs. Bedford, Lightfoot, Blundell, Watson, and Houldsworth. At half-past six, a public meeting was held in the Chapel. The meeting commenced with singing, and Mr. Harris prayed. The Rev. W. Worsley of Gainsborough, was then called to the chair, and made several excellent introductory remarks. The following resolution was then moved by Mr. Philp, and seconded by Mr. Blundell:—
 “That the members of this Association, which is formed on the principle of mutual encouragement and aid in the profession and diffusion of Christian Unitarianism, rejoice to observe the unceasing efforts which are every where making with success for the promotion of what they deem the truth as it is in Jesus; and that they particularly rejoice to recognise the existence and operation of numerous similar Associations throughout the United Kingdom; they are further thankful to find, that their religious principles are becoming known and acknowledged in almost every nation under heaven, while in some foreign countries they are far more extensively prevalent than at home; that it is highly satisfactory to observe, that the progress of their opinions is apparently simultaneous with that of civilization, knowledge, and liberty; and that from these facts, they deduce continually fresh evidence of the soundness and value of their faith.”

The second resolution was moved by Mr. Harris, and supported by Mr. Gardner of Hull. It was as follows:—
 “That no form of religion is worthy of adoption, which has not a direct tendency to promote the intellectual and moral improvement of mankind; that with these views, we consider the intellectual culture of the people, by whatever means promoted, not merely as a temporal blessing to themselves, but as a grand auxiliary to the spread of what we deem pure and uncorrupted Christianity, destined ere long to produce a vast accession of rejoicing numbers to the profession of Unitarianism;—believing also, that Unitarian Christianity is pre-eminently calculated to improve the social character of man, and to answer one of the best ends of the Gospel—the establishment of peace on earth and good will toward men.”

Mr. H. Houldsworth of Hull, moved, and Mr. Bedford of Lincoln, seconded the following:—"That persecution in every form, mode, and degree, is utterly inconsistent with the rights of nature and with the spirit of the Gospel, and decidedly hostile to the progress of truth; and it is therefore the earnest desire of this meeting to see every persecuting statute which still disgraces the laws of our country, speedily sharing the fate of the now extinct Corporation and Test Acts, and Catholic disqualifications."

Mr. Duffield and Mr. Higginson moved and seconded the concluding resolution:—"That the Unitarian faith springs out of the great Protestant principle of the sufficiency of Holy Scripture; that its professors have been distinguished by the maintenance and active assertion of that principle; and that we therefore rejoice, that the British & Foreign Bible Society resisted and repelled a recent attempt to impose a doctrinal test on the members of that Institution." The Chairman then made a few observations, and the meeting concluded about ten o'clock with singing and prayer. The audiences at the various services were deeply attentive, and numerous. Mr. Philp preached on the following Sunday afternoon, and Mr. Harris in the morning and evening. At the last service, numbers were unable to gain admittance to the Chapel.

ON Wednesday and Thursday, the 29th and 30th June, the Annual Meeting of the Eastern Unitarian Society was held at Ipswich. The Rev. H. Hawkes of Norwich conducted the devotions of Wednesday evening, and the Rev. J. Murch of Diss preached a truly excellent discourse from the words, "So run that ye may obtain," in which he pointed out the various means by which pure and undefiled Christianity might be advanced. On Thursday, the Rev. T. C. Holland of Loughborough and Mount Sorrell, prayed and read the Scriptures, and Mr. Harris preached. Afterwards, the business of the Society was transacted. Mr. Nottcut of Ipswich in the chair. The Report of the Committee, and a very interesting one it was, was read by the Rev. J. W. Bakewell of Norwich. The members and friends, male and female, dined together—Mr. Martineau of Norwich, President, and Mr. Bakewell, Vice-President. Sixty-four individuals sat down to dinner, and several came into the room afterwards. The meeting was kept up with great spirit and interest for

many hours. The company was addressed by the Chairman, Mr. Harris, Mr. Murch, Mr. Alexander of Yarmouth, Mr. Robinson of Bury, Rev. J. Esdaile of Framlingham, Rev. Mr. Clack of Soham, Mr. Silver of Woodbridge, Rev. W. Selby of Lynn, Messrs. Bakewell and Hawkes, Rev. A. Melville of Ipswich, and Mr. Holland, and Mr. Nottcut; and in addition to the places already named, individuals were present also from Yoxford and Bungay.

THE Nineteenth Anniversary of the Kent and Sussex Unitarian Association, was held at Maidstone on Wednesday, 6th July. The Rev. B. Mardon of London, gave out the hymns; the Revds. J. Ketley of Whitby, Yorkshire, and E. Talbot of Tenterden, conducted the devotions; and Mr. Harris preached from 2 John 7, and concluded the service. At its close, the business of the Association was entered into; Mr. Talbot in the chair. The Report of the Committee was read by the Secretary, Mr. John Green, and various resolutions were moved by several gentlemen. At two o'clock, the members and friends, male and female, sat down to dinner, to the number of one hundred and thirty; John Brent, Esq. of Canterbury, President, and Mr. Charles Ellis of Maidstone, Vice-president. Many persons joined the company after dinner. The meeting was a most animated one, and continued much longer than usual; and was addressed by the Chairman and Vice-chairman, the Revds. Harris of Glasgow, Ketley of Whitby, Yorkshire, Mardon of London, C. Wallace of Altrincham and Hale, Cheshire, F. Baker of Bolton, Lancashire, H. Green of Knutsford, Cheshire, Talbot and Holden of Tenterden, Chinnock of Headcorn, Austen of Smarden, Thomas of Chatham, and Stevens of Maidstone; and by Messrs. J. Green of Otham, T. Pine of Maidstone, S. Dobell of Cranbrook, and J. Hadaway of Chatham. In the course of the afternoon, it was moved by Mr. Thomas Pine, and seconded by Mr. John Green, and received with acclamation—that Mr. Harris should be earnestly requested to print his Discourse on Antichrist, and also the speech delivered by him at the dinner; and upwards of three hundred copies were immediately subscribed for. The meeting did not break up till nearly eight o'clock; and this meeting of friends from so many and so distant parts of the kingdom, will long be remembered and dwelt on with delight. In addition to the

places named, friends were likewise present from Bessells Green, Northiam, Brighton, Rolvenden, &c.

DIED on March 8th, William Henry Ridgeway of His Majesty's Customs, London, aged 50. He was, like many more who have embraced Unitarian Christianity, brought up in the strict rules of the Church of England both in form and doctrine; but being of a thinking and liberal turn of mind, he began to doubt some of what are designated the essential doctrines of Christianity. An intimate acquaintance induced him to go and hear the Free-thinking Christians discuss the doctrine of the Trinity; and from this period he attended their Sunday morning debates for upwards of two years, but could not be prevailed on to become a member, considering their church government too rigid, and their mode of public instruction not adapted to the moral and spiritual wants of man. Having expressed this conviction to the writer of this memorial, he was invited to attend the preaching of the Unitarians; and after a comparatively short lapse of time, his opinions became settled as to the propriety and utility of public social worship as conducted in Unitarian Chapels. Arriving at this conclusion, he became a member of the church assembling in Parliament-Court, Bishopgate-street, soon after the settlement of Mr. Fox with that people. It need not be concealed, that for some years past he was the subject of much domestic affliction; and on hearing a sermon preached at Finsbury Chapel some few months ago by the Rev. R. Aspland, on secret joys and sorrows, he was heard to say next day, that he felt much holy consolation. An inflammation on the brain terminated his earthly career. Mr. Fox, at the request of his relations, preached on the Sunday after Mr. Ridgeway's decease, a most impressive funeral discourse, to a numerous audience. R. Y.

DIED at Nottingham, on 17th June, Mr. D.D. Wright. This amiable and excellent young man, the pride and ornament of a happy family circle, will be remembered by many of our readers. After passing some time at the University of Glasgow in the study of medicine, he went through various preparatory studies in London, and settled at his native town as a surgeon, in which profession he was gradually rising to eminence. His death was occa-

sioned by the bursting of a blood-vessel near the lungs, while at a distance of several miles from home on a professional visit. Hopes, sanguine and earnest, were entertained that he would recover, but a fresh effusion of blood took place, under which his exhausted frame gave way in less than two hours. He was ever active in doing good. At Glasgow he kindly and zealously assisted in the Sunday and week-night schools, then connected with the Unitarian Chapel, and at Nottingham the schools also received his anxious attention. The Editor of this work had anticipated much pleasure in again meeting Mr. Wright from whom he had received a letter only a few days before his departure for England. At Hull, the melancholy intelligence reached him by the Rev. B. Carpenter, that his friend was no more. His sympathies are with the sorrowing parents. May every Christian consolation be theirs.

DIED at Liverpool, on the 1st of July, William Roscoe. This venerable man, whose name is associated with genius and philosophy and freedom—whose heart the storms of eighty winters had not chilled—whose thoughts and feelings were, late and early, devoted to human improvement—whose soul of harmony kindled into inspiration, when a nation determined to be free, and millions burst the chains of bygone ages—whose Christian philanthropy at their later revolution, prompted the divine lesson of saving the lives even of traitors to their country's weal—who poured forth that song of eloquence to the deserted child of Caledonia, which honoured the memory of Burns in strains worthy of his genius—who, when there was danger and obloquy in the advocacy, vindicated the rights of the African, and denounced the iniquity of his enslavers—who sympathised with the poor prisoner, and deemed it more rational and more Christian to reform than destroy the victim of criminality—the friend of Lafayette, and Charles James Fox, and Clarkson, and Romilly—the Christian philosopher, the lover of peace, of liberty, and of man,—William Roscoe, is removed to another and a better world. His memory will be hallowed by thousands whom his writings have instructed and delighted. May they prove their reverence of exalted worth, by emulating his labours for the mental and moral emancipation of mankind.

THE General Baptist Annual Assembly was held at the meeting-house in Worship-street, on Whit-Tuesday, the 24th of May. Mr. Smallfield was called to the chair at half-past nine in the morning, when a short prayer having been offered up by the Rev. George Buckland of Benenden, the business commenced by reading letters from various churches in connexion with the Assembly. At eleven o'clock, the Rev. T. F. Thomas of Chatham, began the public religious service by reading a portion of Scripture. The Rev. Jerom Murch of Diss, offered the prayer, and the Rev. B. Mardon of Worship-street, London, preached an admirable and impressive sermon in favour of spiritual liberty, from the words of Paul to the Galatians, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

At the conclusion of the service, the business was resumed by reading the Committee's Report. The various motions which arose out of the Report, and otherwise, gave occasion to some animated discussion. There was a dinner afterwards at the White-Hart Tavern, Bishops-gate-Street, at which Mr. Smallfield presided, and added very much to the pleasure of the evening by the manner in which he filled the office of Chairman.

A lively interest appeared to be felt in the proceedings of the whole day; and the spirit which was manifested gave token of increased zeal in the cause of a rational theology, appealing to the plain declarations of Scripture; a theology advocated by a few in all ages of the Gospel, as the only safeguard amid the metaphysical niceties on the one hand, and the imaginative pietism on the other, into which men manifest a proneness to diverge, endangering the simplicity of Gospel truth, and the clear foundation of Christian obligation.

ON Wednesday, 22d June, the deputation from the Protestant Board, consisting of Rev. Dr. Rees, Revds. Mr. Aspland and Davidson, arrived at Carmarthen, for the purpose of the usual triennial examination of the students belonging to the dissenting college of that town. On Wednesday evening, Mr. Davidson preached; also, Rev. T. Evans of Breckon, in Welsh. On Thursday morning, Dr. Rees preached. In the afternoon, Mr. Aspland preached; also, Mr. Evans of Merthyr, and Mr.

Griffiths of Hawen, in Welsb. The students were examined on Friday and Saturday. The deputation took the opportunity of introducing Mr. Palmer as tutor, to succeed the Rev. D. Jones, lately deceased. From the high and unqualified testimonials of this gentleman's qualifications, from the spirited manner in which the examination was conducted, and from the evident desire of the deputation to promote the interests of the College, we augur that its mode of education, and its system of discipline, will undergo some important changes, we doubt not, improvements.

THE annual meeting of the Welsh Unitarians was held on Wednesday, June 30, at Ystrad, Cardiganshire. On the evening of the preceding day, there was service at Capel-y-Groes, 6 miles distant, commencing at 3 o'clock, when the Rev. John Thomas, minister of St. Clears and Rhyd-y-Park, preached from Psalm c. 3, and the Rev. J. James, Gellionen, from John xx. 31. The annual sermon was preached by Rev. J. Jones, Bridgend, from Isaiah lv. 1. After which, as usual, a question proposed at a prior meeting was discussed. In the present instance, the subject was "the characteristics of truth," chiefly in reference to Christian truth. Principal speaker, Rev. J. James; followed by Rev. J. Thomas, and Rev. J. Davis of Neath. The leading feature of the discussion, or rather the "principal characteristic," was considered to be *consistency* discovered by reason. The meeting was attended to overflowing, so that it was found necessary to adjourn to the open air, where a platform was hastily erected for the use of the preacher and speakers. The meeting went off with the greatest spirit, the most marked attention was paid to the proceedings, and the friends of the cause had every reason for their gratification. After meeting, bread and cheese were prepared in the chapel for strangers, and most of the ministers dined at the house of one of the members. Prejudice, in that comparatively enlightened and thinking district (the seat of Unitarianism in Wales), is, to every appearance, rapidly upon the decline. The friends of Unitarian Christianity, who have the promulgation of their opinions at heart, owe much to the advocacy of the above named ministers and one or two others. They present a small but effective body—a phalanx of zeal, talent, and independence of principle and unrelaxing effort, which we should rejoice to find more common amongst us. Next

annual meeting appointed to be held at Rhyd-y-Park; preacher, Rev. J. James.

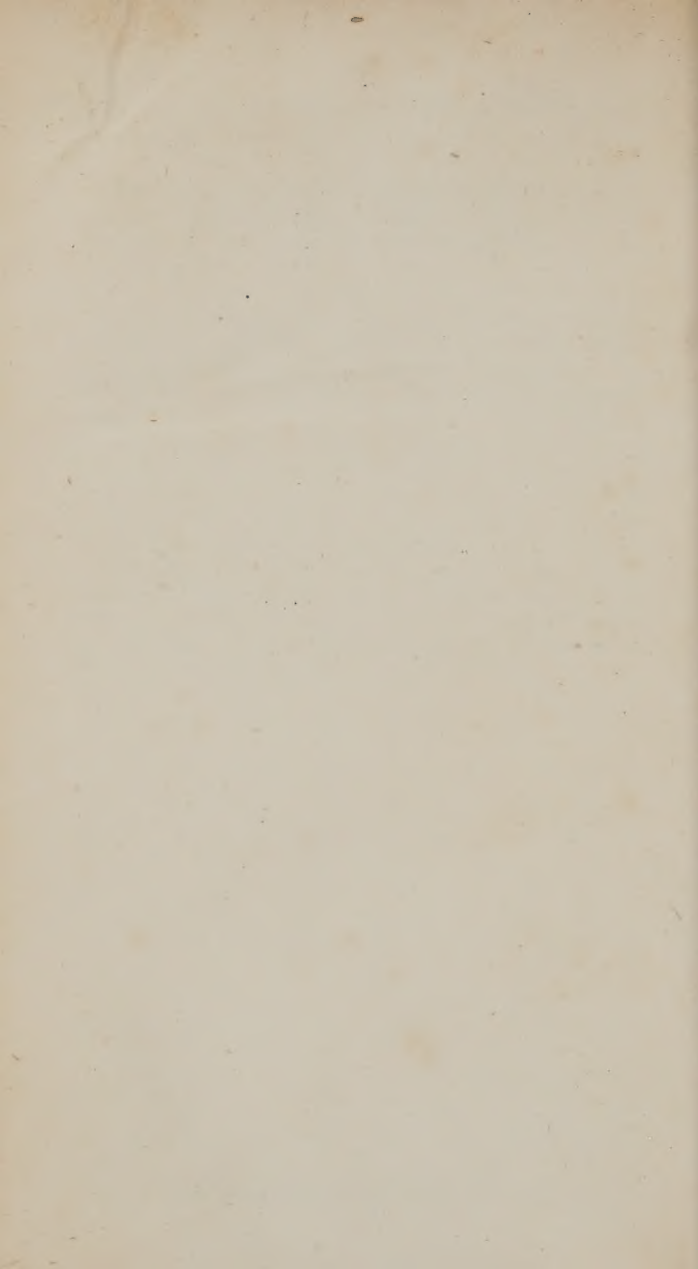
WE understand that the Unitarian Chapel at Plymouth, is in such a state of decay, as to render it prudent entirely to rebuild it. It is expected to be re-opened about the end of March.

SEVERAL English and American Unitarians resident in Paris, had long entertained a wish to assemble themselves together for public worship, and the arrival of the Rev. Israel Worsley has happily rendered that practicable which had been so much desired. A Committee was named for procuring a suitable place for public worship, and a large room in the Rue Choiseul, No. 12, was fitted up for the purpose; and the first Unitarian service was performed there on Sunday the 12th June, to the great satisfaction of a respectable congregation.

The congregation are desirous of obtaining the services of a French Protestant minister of Unitarian principles, to officiate in the French language alternately with Mr. Worsley, as a means of making known among the people of France the unadulterated doctrines of the Gospel.







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